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PROCEEDINGS

of the

FORTIETH MEETING

of the

National Conference of Catholic Charities

Headquarters: William Penn Hotel

PITTSBURGH, PA.

November 7-11, 1954

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THIS CONFERENCE DOES NOT VOTE ON ANY QUESTIONS DISCUSSED. THE VIEWS EXPRESSED DURING THE SESSIONS ARE TO BE ACCEPTED ONLY AS PERSONAL OPINIONS OF THE AUTHORS

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Washington, D. C.

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PROCEEDINGS

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FORTIETH MEETING

of the

National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, November 7, 10:30 A. M.

St. Paul Cathedral

Celebrant: Most Reverend John F. Dearden, D.D., *Bishop of Pittsburgh.*

Assistant Priest: Very Rev. Msgr. Joseph G. Findlan, *Pittsburgh, Pa.*

Deacon: Rev. E. Charles Patterson, *Brackenridge, Pa.*

Subdeacon: Rev. Paul Bassompierre, *Pittsburgh, Pa.*

Deacons of Honor: Rev. Thomas B. Lappan, *West View, Pa.;* Rev. Charles O. Rice, *Pittsburgh, Pa.*

Masters of Ceremonies: Rev. Jacob C. Shinar, *Pittsburgh, Pa.;* Rev. Joseph A. Raynak, *Pittsburgh, Pa.*

Preacher: Most Reverend William A. Scully, D.D., *Bishop of Albany.*

LETTER FROM MONSIGNOR BALDELLI

President of the International Conference of Catholic Charities

November 5, 1954

To His Excellency
Most Reverend John F. Dearden, D.D.
Bishop of Pittsburgh

YOUR EXCELLENCY:

ON the occasion of the Fortieth Annual Meeting of the National Conference of Catholic Charities and the Society of St. Vincent de Paul, convening this year under your patronage in the city of Pittsburgh, I have the honor, as interpreter of our Holy Father's desire, and as President of the International Conference of Catholic Charities (and of the Pontifical Opera Assistenza in Italy) to address to Your Excellency my best wishes, asking you to convey them to all the participants in your important meeting.

You can easily imagine the appeals that constantly reach the Holy Father from suffering people everywhere. It was the aid of the Catholics of the United States that made it possible for the welfare agencies of the Church to give assistance to so many millions of needy people in so many countries. Italian people, too, especially in these years after World War II, have been greatly helped by the generosity of your Catholics. On an occasion such as your Annual Meeting, we feel it our duty to express our most heartfelt thanks.

I would also like to assure all the convened delegates that today a new movement is stirring in various countries as well as a new spirit of charity formed by His Holiness' Christmas Message 1952 as well as by the special Message addressed to your last year's meeting. This movement is aimed to make every Christian more and more aware of his responsibility toward his brethren who, though living near him or far away from him, are always inseparably bound to him. The Church, as the Mystical Body of Christ, is the most living expression of this ideal. We cannot rest until every parish and every neighborhood becomes a true and living expression of this Mystical Body of Christ. If this is true for individual Catholics in all countries, it is all the more so for the Church throughout the world.

It was His Excellency, Archbishop Alter, one of the Catholic leaders in the United States, who once pointed out this ideal task during a journey in Europe: "Charity is the most representative virtue of religion. If there is any one virtue which more than another is emphasized in the pages of the Sacred Scriptures it is the virtue of charity. It is more than a virtue; it is a whole philosophy of life. It is the only unifying element in our international relations. Language, history, culture, political, social and economic interests, all these are divisive elements, but charity unites and constitutes a common denominator for a Unity of the Nations. . . ."

In this feeling I renew my best and most sincere felicitations for your Fortieth Annual Meeting.

Yours devotedly in Christ,

/s/ Monsignor Ferdinando Baldelli,
President.

MESSAGE FROM THE HOLY FATHER

Most Reverend John F. Dearden
Bishop of Pittsburgh
125 North Craig St.
Pittsburgh, Pa.

OCCASION FORTIETH ANNUAL MEETING NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND ST. VINCENT DE PAUL SOCIETY, HOLY FATHER IN PLEDGE FRUITFUL DELIBERATIONS AND INCREMENT THEIR WORK, CORDIALLY IMPARTS ALL DELEGATES MEMBERS PATERNAL APOSTOLIC BLESSING.

Msgr. Dell'Acqua,
Substitute Secretary of State.

SERMON

MOST REVEREND WILLIAM A. SCULLY, D.D.,
Bishop of Albany

"If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."—1 CORINTHIANS *xiii, 3.*

A TRAVELER returning from the Orient would tell us of the depravity of paganism which he found there. The very air seems permeated with the barren coldness, the crushing injustice, the frightening immorality of a world completely dominated by the powers of darkness. Here and there, it is true, we will find an oasis in the desert, where Christianity has raised its head, to emphasize the verdant culture of a new life, but on the whole, pagan ideals prevail, and pagan standards rule the lives of millions of peoples.

It is difficult for us to realize that once, the whole world, save for a remnant of God's chosen people, was completely engulfed in this depravity and sordidness. Into such a setting came Jesus Christ, the Son of God, bearing the heartening gift of eternal charity. Well might St. Paul cry out triumphantly, "Blessed be the God and Father of Our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places, in Christ."

Henceforth, the human race was to be united not merely by the bonds of flesh to Adam, but was to be united to Christ in the fullness of charity. Through the action of divine grace and the willingness of men to accept the teaching of the Saviour came the transformation from paganism to Christianity.

To the best of our knowledge, all the great Christian revivals through the centuries have been revivals of charity. They represented an effort on the part of the rank and file of people to participate actively in works of personal service. This was true in the days of the Crusades, when men assembled in great armies to rescue the holy places from the Turks. It was true when workingmen from all parts of Europe, gathered to build the majestic cathedrals of the Middle Ages. It was true when lay organizations were founded to liberate the slaves, to nurse the sick, to assist the poor and to educate the ignorant. These efforts indicated a desire

on the part of the people to share more actively in the mission of the Church. Many times they represented an effort to return to the spirit and practices of the early Church in which the laity was spoken of as a royal priesthood.

The benefits of Christ's redemption are with us just as much today as they were with the early Christians. The same vivifying power vitalizes the Church. The teaching of St. Paul, frequently known as the Pauline Theology, is as inspirational today, as it was when he addressed his First Epistle to the Corinthians, "If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

The faithful in our parishes are bound together in a corporate body. Our congregations are just as much an expression of the Mystical Body of Christ, as we have ever had in Christian history. We have in our parishes all the spiritual aids, all the sacramental graces that we find in the Church through the ages. It is out of this sharing in the sacramental life with Christ, that must come the inspiration, the idealism, and the faith, that is so necessary for a real Christian life. Out of this sacramental life must come the new fire, that is necessary for a truly Christian revival.

It is natural that many of the pioneer developments in Catholic Charities in our country and throughout the world should find expression in large organizations. These organizations are necessary to perpetuate the experience of the past. They are necessary to give stability to various programs that are designed to meet the greater needs of the people. These organizations must establish definite procedures and definite techniques. They are geared to specialization and efficiency.

With all this comes the inevitable tendency toward what is known as "institutionalism." Sometimes the organization tends to become the master of people rather than the servant. All organizations, if they are to survive, constantly need new inspiration and new life. This is a danger to which all organizations are exposed and therefore it is that the individuals who participate in these organizations constantly need to reexamine their motives, their methods, their objectives. How far does our charity reach the ideals of St. Paul? "Charity is patient, is kind; charity envieth not; dealeth not perversely, is not puffed up. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil;

beareth all things, believeth all things, hopeth all things, endureth all things."

If the individual workers in our charitable organizations lose the personal sense of service to God, if they become so involved in techniques and patterns of service as to lose the compelling spirit of Christian charity, or if their assignment means just another job, then the work of those organizations suffers accordingly.

It is encouraging today to note the new evidences of a revival of Catholic Charities that appear in the meetings of this Conference. The religious communities in the United States are constantly reviewing their works of charity in the light of the best Christian ideals. They are reexamining their own personal lives, their own practices, their own relationships to human beings. The pages of the *Catholic Charities Review* reveal evidence of a revival of Catholic Charities. We cannot but be impressed by the new literature that is being turned out by the Conference of Religious and also by our lay workers, our St. Vincent de Paul visitors, and members of our Catholic women's organizations. We cannot fail to note the number of new organizations that are growing up in our midst that seem to bring a new life to Catholic Charities. I refer to organizations like the Legion of Mary, The Grail, the Christian Family Movement, the Young Christian Workers.

There is abroad in this country a tendency to regard Catholic Charities as a peripheral institution—something out on the edge of Catholic life. The newer movement in Catholic Charities aims to return it to its vital place, at the very center of the life of the Church. By this new movement, we are reminded that charity is the fundamental bond that joins our people together in our parishes and congregations. It is the best expression of the life of our Church. It grows naturally out of the sacramental life of the faithful. We are coming more and more to recognize that this true Christian charity may be exercised in virtually every nook and corner, in every section of our parishes. It is closer to the early Christian concept than much of the work done by our parish organizations and institutions. We must think about the revitalized Christian neighborhood as the basic means of giving support to its weaker members. We can never hope to have a sufficient number of organizations and institutions to take care of all the failures of our society. We can never take care of them except by getting more and more neighbors who are willing to extend to them the

hand of friendship. In other words, we must think of the possibility of neighborhood sponsorship for the individuals and the families that have fallen by the wayside.

His Excellency, Monsignor Montini, now Archbishop of Milan, formerly Pro-Secretary of State, addressed a most significant letter to Archbishop Ritter on the occasion of the meeting of the Catholic Charities in St. Louis in September of last year. While praising the work of our organized charities and expressing the appreciation of our Holy Father for the efforts extended to relieve human misery, he emphasized the need for greater participation by the laity, stating: "The Sovereign Pontiff would raise aloft this high ideal: that every individual Catholic be brought to engage in some work of personal service to Christ's poor. His Holiness wishes thus to emphasize the eminent importance of volunteer services in the field of Catholic Charities. Example and training, in the home and at school, should lead young people to give freely and willingly in later years, not only of their worldly resources, but also of their time, patience and merciful interest, to the less fortunate and afflicted.

"By personal experience of service to the poor, each of the faithful will come to realize that a new spirit of sacrifice must inspire and penetrate the exercise of charity."

Whilst we assemble in convention to evaluate the accomplishments of Catholic Charities during the past year, and to readjust our programs to meet the ever-increasing demands of the needy, we must not ignore the wider aspects of the ideals outlined for us by the Sovereign Pontiff. The spirit of volunteer service must be encouraged in each parish to accomplish the results desired by our Holy Father. The call to heroic personal service is demanded, and bishops, clergy, directors, workers and laity must respond wholeheartedly.

May the spirit of St. Paul animate us. May love inflame our hearts to heroic self-sacrifice and personal service, to the end that the charity of Christ may reign in the hearts of men!

PRESIDENTIAL ADDRESS

Joseph P. Glaser,
Detroit, Mich.

I STARTED to get ready for this meeting about 40 years ago, although I did not know it at that time.

I spent the first half of my life in the average manner of my time and my neighborhood. I went to school as far as I could afford, got a job, married, and started a family of seven children, meanwhile trying to put my self in a position financially so that I would never become a burden to anybody. To me I was successful if I achieved that goal. I did not want to lean on anybody, and I wanted no one to lean on me.

Then we got into World War I and I tried to do my part in selling Liberty Bonds, and collecting money for war relief agencies. My hope was that the war would soon be over and I could go back to my regular line of work and life. But this I could not do because a persistent Vincentian (B. A. Seymour) with whom I worked during the war, kept urging me to become a member of the Society of St. Vincent de Paul. I think I joined because it was the only way I could get rid of him.

I joined the downtown St. Aloysius Conference, and with another Vincentian, called on the few remaining members of this parish, all of whom seemed to need assistance of some kind. I survived a change of pastors and thought I was doing all right.

Later I became active in civic affairs. For 30 years I was a part of almost every Detroit campaign for money. I took what I thought was pardonable pride in the fact that I was elected to the Board of Directors of the Community Chest, later becoming a vice president.

Back in 1922, when the Society of St. Vincent de Paul was considering a summer camp, the President of the Particular Council appointed me chairman of a committee to select a site. I thought he meant what he said, and in four months we had a camp site. I don't know why I continued as camp chairman (I certainly knew nothing about operating a boys' camp) and now that I have had 32 years as Chairman of the Camp Ozanam Committee, I do not intend to move over and let a competent man take my place.

During these last 40 years I have been active in the Holy Name Society, the C.Y.O., the Catholic Family Center, but mostly my interest has been the Society of St. Vincent de Paul.

I attended annual meetings of the National Conference of Catholic Charities whenever it was convenient for me. I felt I was contributing to the cause by my presence, by my purchase of a badge, and by my membership. I heard some wonderful talks; I had a good time.

Sometimes in the early days I wondered why the National Conference did not select Detroit for an annual meeting. I was just beginning to enjoy traveling around the country to get better acquainted with Brother Vincentians and others engaged in some form of Catholic charity. Then in 1950 His Eminence, Cardinal Mooney invited the annual meeting to Detroit for 1951. I felt a tap on my shoulder, and somebody said, "You're the local chairman."

With the assistance of about 100 other people, we gave what I thought was a good example of Christian charity and hard work. I do not remember very much of what was said in the meetings, because I felt my obligation was to get meetings started on time; make sure there was a good attendance; make sure everybody had a room to sleep in, etc.

You know the story of the St. Louis meetings, and soon you will know about Pittsburgh. What happened in these two years was the result of many long hours and days of preparation. One time I started to keep a record of the time spent on N.C.C.C. meetings—I got lost, but I have a kindly memory of those days spent with the Program Committee. The topics for workshops, sectional meetings, general meetings, committee meetings, were debated seriously, but in good humor, and with respect for the other fellow's viewpoint.

Then one day last spring, after an unusually long series of meetings and many miles of letters, I half blew my top. I justified my position by sending copies of the correspondence to Msgr. O'Grady. He, having spent a lifetime in the cause of charity, and knowing the weaknesses of the inexperienced, said nothing. A few weeks later he had occasion to write me on another subject, and concluded his letter by saying, "I have just finished reading the Thirteenth Chapter of St. Paul's First Epistle to the Corinthians. It is the most eloquent description of Christian charity in the

first two and a half centuries of the Christian Church. Next to the Sermon on the Mount, it is the best description of Christian charity of all time."

That night at home, I read—

> And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing.
>
> Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.
>
> Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with. When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. We see now through a mirror in an obscure manner, but then, face to face. Now I know in part, but then I shall know even as I have been known.
>
> So there abide faith, hope and charity, these three; but the greatest of these is charity.

Of course I had heard and read that letter many times, but that night was the first time it seemed to me that St. Paul had addressed his letter to me personally.

It has been my privilege these past two years to meet many times with the Directors of Catholic Charities. My experience prompts me to wish that every Catholic layman could have the opportunity of associating with these men who, in addition to being priests, must be proficient in social science, law, medicine, languages, architecture, safety engineering, campaigning for money, and begging their friends to help them. Above all, they were patient; they were kind; they endured many things, particularly when it came my turn to take the floor and talk about memberships.

When I met with Sisters in the Conference of Religious, I spoke as a child; I felt as a child; I thought as a child. Yet in-

novations in programming were accepted more willingly by the Religious than by any other group. Probably the largest group in attendance at this annual conference are the Sisters who have spent their lives learning and practicing their vocations, and who, to some extent, consider these meetings as a sort of vacation—a chance to learn more from all groups here, and to trade experiences with all of us.

The full-time social workers who helped put these programs together have given a great example of charity. Year after year they alleviate some of the suffering that seems to be the lot of all mankind, but, on the surface at least, is not equally shared. Yet they, with the priests, and the Sisters, are those on whom we depend to carry the load of making our meetings successful, and putting into practice all of the good ideas promoted at the annual meetings.

I noticed one thing in common among the priests, the Religious, the trained social workers and the volunteers. Most of them came from families with a tradition of charity. They have known poverty, either in their own homes or in the homes of their relatives, friends or neighbors. They work to combat all the evils of our present-day civilization, knowing that as one victory is achieved, a new problem presents itself. It's an endless program, though not a hopeless one, because in the Divine Plan our assignment is to help one another.

Too many people are slow to practice Christian charity because even though they recognize their obligations, they think too much of what they give, and fail to recognize what they get—an aid to personal sanctification. The spiritual and corporal works of mercy are efficacious, although not easy to perform. Every sermon I ever heard at our annual meetings stressed that personal charity is personal service to our fellow man, and the basis of all Catholic charity. Personal service, as an expression of Catholic charity, is given by priest directors, the Religious, the professional workers and the volunteers.

Catholic Charities does not believe that Federal Old Age Benefits and all the other forms of assistance instituted by governmental agencies take the place of charity. Rather, this kind of help can become charity when administered by people with the right intentions.

Sometimes I hear implied criticism by one group of the work

of another. To them I say, "Blessed are the merciful for they shall obtain mercy. Blessed are the clean of heart, for they shall see God." So said Christ almost 2,000 years ago, and He meant these words for 1954 as well as for those years He was on earth.

As a lay volunteer I have attended many meetings in which the priests, the Religious, and the professionally-trained social workers have extolled the work of the volunteer. I drank it all in; so did others, some of whom I fear began to think that all worth while works of charity are done by volunteers only. We volunteers are members of a great team. We are recognized as equals in the cause of charity, but we must also recognize that priest directors, Religious and trained people carry the load.

I would like to see every organization of volunteers call in these experts and invite them to tell us how their work is done, and how it affects us and the clients we attempt to serve.

I would like to see representatives of governmental agencies tell us in plain language just what are the requirements to "get on the welfare"; just what do we do in case of a father deserting his wife and children; where do we go for Old-Age Assistance; what are the blind entitled to in our community; what do we do when we run across a case of mental illness; what do we do when a new family comes to our town but never establishes residence. An educational program answering these and the many other questions that are asked regularly would make us better qualified to participate as helpers to our pastors, our Directors, and God's poor whom we serve.

I would like to see every meeting of every agency include as a part of its agenda some spiritual reading. And I would like that spiritual reading to be articles from the *Catholic Charities Review*. Do you think this is a solicitation for memberships in the National Conference of Catholic Charities and subscriptions to the *Catholic Charities Review*? You are right. I've told the priest Directors many times, and now I must tell you, that when I see the tremendous amount of effort that goes into the preparation of papers for our annual meeting, and then I take a look at our list of members, I sometimes question if the effort is worth while.

But that doubt never lingers long in my mind. It is replaced by another question—have I done enough work to bring this cause to your attention? Only you can answer.

At the start of the Marian year, our Holy Father made a plea for prayers, penance and new works of charity. I hope he will not object if I interpret this in my own way—prayers, penance and more memberships in the National Conference of Catholic Charities.

I have been greatly honored in serving as your President for the past two years. I have spent many days working with the priest Directors, the Religious, the lay men and women. It has been one of the greatest experiences in my life and, in many ways, a soul-satisfying one. Monsignor O'Grady and his staff, our Board of Directors, Tom O'Donnell and his Program Committee, Monsignor Findlan, and the Pittsburgh Committee, have been very considerate to me in my trial and error method of trying to make some contribution to the cause of Catholic charity and the National Conference.

For all of you who have seen my short-comings and have forgiven me, I shall offer this prayer, "Blessed are the merciful, for they shall see God."

LIVING THE SOCIAL GOSPEL OF CHRIST

Most Reverend Patrick A. O'Boyle, D.D., *Archbishop of Washington; National Spiritual Director, Society of St. Vincent de Paul*

AMERICA has been blessed by Almighty God! Young among the nations, it has risen in a span of less than two centuries to the pinnacle of power, to the position of leadership among the free peoples of the world. America means the people who make up this nation. Therefore, when we speak of the United States of America we are talking not of a vague entity but of some 160,000,000 human beings who live, work and pray within the two oceans and from the Lakes to the Gulf. We are the people, under God, who are to play a preeminent part in shaping the future of a world, trembling in the balance of an uneasy peace and a frightful conflagration. It is an awesome responsibility. How shall we discharge it? How shall each one of us do his part to lead the nations along the path to true and lasting peace?

It is my purpose here, to emphasize that living the social gospel of Christ is the certain road to peace and that each one of us can help build that road day by day. I propose to discuss, first,

some of the great concepts inherent in the social gospel of Christ, and, secondly, to speak of personal and neighborly service.

With the coming of Christ, the Son of God entered into an entirely new relationship with the human family. Man was elevated to a supernatural dignity. Thus, the dignity of the individual is basic in the social gospel of Christ. What is the nature of man's dignity as seen through the eyes of his Creator? It is only in the light of the spiritual worth of man that his true dignity emerges. The individual person is something sacred. He has rights of his own. He has an intrinsic worth. He has been "bought at a great price," as St. Paul reminds us. The Christian concept of man is that he is both personal and social. As a person, he has rights independent of the state. As a member of society, he has social obligations. At the same time, since his soul comes not from society but from God, a man has rights which no society may violate or take away. The state is a creature of man but man is a creature of God. Hence, the state exists for man, not man for the state.

Applying this concept of the dignity of man to the whole field of economics, it is clear that the great principles enunciated in the *Rerum Novarum* and in the *Quadragesimo Anno* are founded upon the dignity of man as a creature of God made in the image of Christ. Thus, the insistence upon the living family wage, the insistence upon man's right to organize for the purpose of collective bargaining, the principle that he has a right to own private property—all these and the other tenets of these great encyclicals flow naturally and logically from the fact of man's intrinsic dignity.

Inherent, too, in the social gospel of Christ is the doctrine of the Brotherhood of man in Christ, under the Fatherhood of God. This doctrine is elaborated eloquently by St. Paul; and, after him, in the writings of the Fathers of the Church. They unfold the beautiful teaching: that man, through the organism of the Mystical Body, is more closely related to his fellow man than by any natural ties; that just as his body is made up of millions and millions of cells, and yet the body is one because it is governed by one visible head presided over by an invisible mind and vivified by a soul, so the Mystical Body of Christ of which we are happily members is made up of the millions and millions of the faithful who have been baptized unto Christ. This Mystical Body is one because it is presided over by one invisible mind, Christ in Heaven, by one

visible head, our gloriously reigning Holy Father, vivified by one spirit, which is the Holy Spirit of God.

Basic, too, in the social gospel of Christ is the teaching contained in His own words, the words which will be used in the Last Judgment, "Amen, I say unto you as long as you did it for one of these, the least of My brethren, you did it for Me." Service to our needy neighbor, then, is service to Christ. And it will be upon the basis of the two great Commandments, the love of God and the love of neighbor as ourselves for the sake of God, that we shall be judged.

Another essential concept in the social gospel of Christ is the doctrine of the stewardship of life and property. This places upon the rich the duty of sharing their wealth and goods with the poor. Indeed, in the Christian concept, the rich need the poor. With reason, did the great St. John of God, say to the rich, "give alms, practice charity—to yourselves."

And then, of course, and supremely, the doctrine that Christ's own life constitutes a model of perfection for us in seeking to carry out the teachings of His social gospel is the essence in the principles of the social gospel He enunciated. For He tells us, "I have given you an example that as I have done to you so do you also."

These are some of the major concepts constituting the revolutionary social gospel enunciated by our Divine Saviour. In today's world, a world torn by a revolution between the forces of God, and the forces of anti-God, there is need for us to grasp the fact that the social gospel of Christ is the most revolutionary of His teachings. It advocates a revolution of love which would dignify man in all his relationships, which would lift him up from the valley of despair to the vision of the Kingdom of God. In it, alone, there is the sure course toward peace among the nations.

At this critical hour there is no Catholic, and certainly no Catholic in the field of social action, who can afford to take refuge in *mediocrity*. Today, there is a desperate need for a vital Catholic leadership. The world is hungry for the truth. The world is seeking a way to peace. The world is yearning for a light that will penetrate the darkness. Christ, our Lord, is the Way, the Truth and the Life, and the Light of the World. We must become, if you will, revolutionaries in the cause of justice and charity. We must counteract the revolution of tyranny and hatred and

greed fomented by those who hate God—by those who would bring under the yoke, and have indeed already enslaved, millions upon millions behind their Iron and Bamboo Curtains. The trouble of our day is this: men are not living as God intended them to live. There is a deep-seated world disorder, the root of which is moral disorder. What is needed is a moral revolution. What could be more revolutionary than to put into effect on all the continents the complete teachings of the social gospel of Christ?

A recent news headline was captioned: "Good People Called Key to Peace." My dear members of the National Conference of Catholic Charities and the Society of St. Vincent de Paul, you are the good people, the people of good will who have so vital a role to play in promoting world peace through living the gospel of Christ. Your lives are spent in works of charity and justice, and this is the foundation of all peace. You, like Christ, go about doing good. You hold in your hands the blueprint for that tranquility of order which is the very basis of peace. But how effective are you, individually, as a builder of the road to peace? Let us ask ourselves this blunt question: In working with those in need, do we imitate Christ, or do we sell our Christian inheritance of charity for a mess of so-called progressive theories?

As one who has worked for many years in organized Catholic social welfare, I, too, am a firm believer in the necessity for proper and efficient methods of operation. Certainly we cannot be slipshod in service to our fellow men. St. Vincent de Paul himself has been held before us as an example in terms of organized charity. He was systematic. His methods were carefully thought out and efficiently put into effect. Yet, although I would be the first to recognize the necessity for proper organization in our programs of charity, I do believe that there is an ever-present threat, and particularly in our day (when there is so much secularism and cold, business-like effort in the field of welfare)—there is danger, I say, that we may very well lose the personal element that was characteristic of Catholic Charities in the days of the early Church and down through the Middle Ages and which marked the efforts of St. Vincent de Paul, Frederic Ozanam, Mother Seton, Louise de Marillac, and all the other great leaders through the centuries.

Organizations must never depersonalize service to our brothers in Christ. Today because of the complexities of our world it

is necessary that we set up bureaus and structures of organization in the operation of welfare programs, but we have seen some of the devastating results when such organizations become so super-organized, so bureaucratic as to remove themselves far from the individual and to take on a certain aloof paternalism in their philosophy of operation. Statism is a great evil and we must be ever vigilant lest the state, which has its own proper sphere of influence in promoting the common welfare, shall exceed its proper sphere of authority and intrude upon the domain of voluntary and religious efforts in the field of charity. There should be in our American democracy a partnership of effort between public and voluntary agencies. The one should supplement the other. Never should the state subordinate the role of the voluntary and religious agencies.

But to come down to our own program. Is there not the same danger that in our desire to achieve necessary organization, to attain to the highest professional standards, we, too, may run the risk of cold professionalism and of depersonalizing our relationship with other human beings in need? In a world that has grown cold, hard and relentless, in a time when there is a constant severing of moral and religious values from all states of life, it is imperative that Catholic workers in social welfare should seek to put into practice more and more the Christ-like concept of helping people ourselves. We do not fulfill our obligation merely by writing a check and giving it once a year to the Community Chest or the Catholic Charities Appeal. We do not fulfill our obligation even through board and committee membership. We do not fulfill our obligation by directing a person to an agency or an institution. There is something more. We must give of ourselves, and it must cost us something in terms of effort and sacrifice. Each one must actually perform the spiritual and corporal works of mercy. This is the answer to the super-organization that is so prevalent today in welfare. It is the answer to the "one-package" philosophy that all appeals should be reduced to one great appeal and let that suffice for the whole year. Personal service is necessary if we are to keep alive the Catholic way of doing things; if we are, before God, to practice charity. Personal service is necessary if we believe the Gospel of Christ and want to save our souls.

What can one person, blessed with the Pentecostal fire of the gospel accomplish? Permit me to give a few examples. I know

a Negro Catholic gentleman, employed in government service, earning less than three thousand dollars a year, who returns to his home every evening to cook the supper for those men, black and white, who are homeless and jobless and come to his Blessed Martin de Porres Hospice. This man at the end of the month does not have a dollar that he can call his own. He gives not only his money but himself to the poor of Christ and he lives with them.

I know a Professor of Sociology in one of our great Catholic universities who lives in a Neighborhood House among the poorest of the poor in the Nation's Capital. She has done this for years and thus personally exemplifies the charity of Christ in an area that is avoided by the so-called better groups.

Two years ago, I visited the House of Mary, here in Pittsburgh, and learned that the Sister of Charity directing the work of this great Neighborhood House had requested to be relieved of the deanship of a college in order to be closer to the poor.

Four weeks ago tonight, I talked in the City Hall of Florence with the anti-Communist Mayor of that city, Giorgio La Pira. It was an unforgettable experience to hear this true Vincentian speak of faith, freedom, the necessity of work, and, above all, the need of applying the full teachings of the social Gospel of Christ to all the problems of our day.

You will be told, and you have been told, that to apply the Gospel of Christ to present-day problems is "idealism run rampant," but let me tell you it has worked for the Mayor of Florence. Why? Because the poor of the city know him and know him personally; he goes to them and to their homes and helps them, and has put the Communists to shame.

In Paris, the Abbe Pierre, because of his life of poverty and because of his day-by-day association with those who are homeless, has forced the French Government by popular appeal to help him with a housing program for the homeless poor.

True, these are extraordinary examples but, nevertheless, they point the finger to the great need of our time and certainly the obligation of everyone professing the Gospel of Christ and especially those affiliated in any manner with a charitable organization, to be personally close to those who need the charity of Christ.

Well may we say God bless and keep the Vincentians who go personally to the poor. God bless all those in our charitable organizations who live and work as messengers of the Good Samari-

tan. God bless every Catholic and every American who meets the poor face-to-face.

The great struggle today is for the minds of men, waged between those who love God and those who hate Him. Those who hate Him promise the poor paradise on earth; those who love God must see to it that life does not become so harsh that it is difficult for a man to live with the dignity of a man and save his soul.

Do you in your own way want to bring peace to this stricken world? You have the faith of Christ; you believe in the dignity of man, the Fatherhood of God and the Brotherhood of Man in Christ. You believe that you are a steward of the goods that have been given to you by the Lord. Then, in God's name and in the name of Ozanam, let us go, actually, individually, personally, to the poor.

Remember this: You will find that the poor want more than an interview; they want more than a voluminous record; they want more than a check for the rent, for clothes, for groceries. They want to see Christ, the Prince of Peace, and they must and they will see Him in you.

INTERNATIONAL CATHOLIC PARTICIPATION IN THE RESETTLEMENT OF REFUGEES

James J. Norris, *European Director, War Relief Services—N.C.W.C.; Chairman, International Catholic Migration Commission*

ANY discussion of international Catholic activity for refugees, must naturally start with a review of the concern of the Holy See for the homeless and displaced. The Church has always had a deep interest in Her children in exile and in adopted lands, and provision has always been made for spiritual care for the foreigner in his own tongue and, when necessary, in his own special rite.

The Apostolic Constitution, *Exul Familia*, issued two years ago, reviews the constant solicitude of the Popes for those forced to live far from their native lands. Down the centuries directives have been issued instructing the hierarchies of various countries to provide special care for the foreigners in their midst.

It is during the reign of our present Holy Father that the work of the Church on behalf of refugees has come to its greatest fruition. At the time Pius XII assumed the pontificate, persecutions were under way and territories of other nations were being occupied by aggressor nations. The forced migrations brought about by these aggressions and persecutions resulted in enormous suffering. The Holy Father left nothing untried, and for persecuted Jews he provided safe refuge and means of travel. An office was established in the Vatican under the title of Pontifical Commission of Assistance to Refugees. Castel Gandolfo and other buildings of the Holy See housed innumerable refugees. As soon as the war ceased an office for emigration was established in the Secretariat of State.

The Holy Father, in the immediate postwar years and since, has repeatedly appealed to governments, to ambassadors, to diplomatic missions and to congressional groups, to be aware of the problems of the millions of displaced peoples; he has urged them to open their doors for the resettlement of refugees.

On the practical level, the Vatican Migration Bureau was established. Through this office, representations were made throughout the world for assistance to refugees. A representative of the

Vatican Migration Bureau was assigned to the headquarters of the International Refugee Organization in Geneva. He attended regular council meetings of the government members of the I. R. O., and frequently spoke to these government representatives on behalf of the refugees who were the concern of the Holy See.

Although Catholic agencies and groups in many countries were prompt in providing material relief for refugees, there was always an absence of organized international Catholic activity in the field of resettling refugees. In 1938 the Bishops of the United States through the Catholic Committee for Refugees undertook the task of helping persecutees from Nazism. In the postwar years War Relief Services-N.C.W.C. resettled more than 130,000 displaced persons in this country.

During the same period, the I. R. O. was moving countless thousands of Catholic refugees into Australia, Canada and South America. Local Catholic charitable agencies gave some help, but in most countries there was no organization whose specific function was to assist in the resettlement of refugees and other immigrants.

Cognizant of this void in practical Catholic work for migrants, and aware of the need for strong international representation apart from that provided on the diplomatic level by the Holy See, our Holy Father in 1950 wrote to the Bishops of several countries advising them that the Holy See deemed it opportune to encourage the establishment of an international Catholic organization to concern itself with the migration of refugees and surplus populations. After months of preparatory work, there came into being the International Catholic Migration Commission with headquarters in Geneva. Among the purposes of the Commission are the following: (1) to stimulate the formation of Catholic agencies to help refugees and migrants; (2) to promote the coordination of Catholic agencies and activities on behalf of refugees; (3) to represent Catholic interests at the international level; (4) to convoke international conferences of Catholic groups in order to bring about better services to refugees.

A field representative of the I. C. M. C. was assigned to South America in April, 1952, for the purpose of encouraging the formation of Catholic organizations. Within a year, I. C. M. C. representatives were stationed in five South American countries: Argentina, Brazil, Chile, Colombia and Venezuela. Collaboration was under way with the Bishops of Canada and Australia looking

toward the broadening of their work in the field of resettlement. At the same time, it was necessary to bring about the cooperation of the Catholic agencies in the countries of emigration such as Germany, France, Italy, Austria, Belgium and Spain.

In the three years since the establishment of the I. C. M. C. the results have been encouraging beyond expectation. National Catholic agencies have been established in Brazil, Argentina, Colombia, Venezuela and Chile. The Bishops in Australia and Canada broadened the mandate of existing organizations to provide for immigration services to refugees and other immigrants. A few examples of what has been accomplished are the following: the National Catholic Immigration Committee of Brazil has a network of offices in Rio de Janeiro, Sao Paulo, Curitiba and Puerto Alegre. These offices find placements and homes for refugees from many parts of the world. The Committee has in two years obtained visas for almost 3,000 refugees. One of their greatest works of charity has been to provide placement for more than 1,000 refugees fleeing communist China. A second example is that of Australia, which has a chain of Diocesan Resettlement Directors finding homes and jobs for refugees. A third example is that of Argentina, where the Catholic agency meets an average of 2,000 immigrants every month, assists them with landing arrangements and notifies pastors of their arival in their parishes. The Catholic agency in Canada is carrying on a program of reuniting families with their breadwinners who originally accepted jobs in Canada without being able to bring their family members. This program brings into Canada an average of 3,000 persons per year.

A short presentation of this kind cannot describe in detail the complicated processing procedures involved in the movement of refugees, but some idea of it may be gleamed if we trace the case of a Polish refugee family in Shanghai. In the first place, there is no Catholic emigration office in Shanghai, so the processing must be done by the Hong Kong office of the N. C. W. C. The latter must prepare a dossier with complete information on the family, along with character references, occupational certificates, pictures and medical certificates. The dossier is sent to Rio de Janeiro, where the Catholic agency studies it to determine if the family can be placed in Brazil. If acceptable, a formal application is made to the government for a visa. The visa being approved, the office in Hong Kong is notified to prepare the family

for movement. At this point, clearance for an exit permit from China is sought, and usually after many obstacles, received. The family is then brought to Hong Kong where they are housed while being processed by the Brazilian consul. Arrangements must be made to provide a travel loan to the family, sufficient to cover ocean transportation and other expenses after arrival in Brazil. The family is then booked and a notice sent to Rio advising them of the date of arrival. Only after arrival in Brazil does the main task of resettlement and integration begin.

At times it appears that the general notion of emigration is that all that is required is to buy a ship ticket. There is little realization of the important role which an organization in an emgration country must play. Apart from assistance in obtaining a visa is the important work of orientation and preparation of prospective emigrants. The Catholic agency in the Netherlands has been doing outstanding work for an average of 15,000 emigrants per year. They have 100 offices which coordinate the work of many Catholic agencies assisting in preparation and orientation. Language training is given for one year prior to departure. Special orientation courses are given to the women on customs, living conditions, foods, and so on, in their new homeland. All are thoroughly indoctrinated to regard their new country as their home, and while not forgetting the Netherlands, to strive to become loyal citizens of their adopted country.

Realizing that emigration from Holland must continue for some years, the policy in Holland is to permit only their best people to emigrate. This is sharply in contrast with an attitude in some countries which seeks to permit the least desirable and those without skills, to emigrate.

The above short summary gives some idea of the vast amount of work going on in Catholic offices around the world. As we meet here there are refugees on ships and planes crossing both the Atlantic and Pacific Oceans, who are the beneficiaries of the help of our international network of Catholic agencies engaged in resettlement work.

In order to finance world-wide resettlement work on a broad scale, funds must be provided from many sources. Apart from the funds provided by our Catholic agencies, substantial assistance has been given by the Ford Foundation, the United Nations High Commissioner for Refugees, the Intergovernmental Committee

for European Migration and the United States Government's Escapee Program. The Ford Foundation, through a grant to the High Commissioner for Refugees, has provided the means to support the expansion in South America. The United States Escapee Program supplies funds for staff to process refugees, and for their movement and settlement in South America. The Intergovernmental Committee for European Migration supplies per capita grants for travel loans, and also gives administrative assistance as well as funds to expand reception and placement services in Latin America.

Since the self-help principle is basic to present-day migration services, the Catholic agencies have made arrangements, with the help of the Intergovernmental Migration Committee, to provide travel loans to all migrants moving under their auspices. In the past two and one-half years, more than 12,000 persons have received loans totaling more than two million dollars. The bookkeeping and accounting procedures for this operation alone involve a central office staff of five persons in Geneva, and arrangements for collections in 25 countries in as many different currencies.

No report of Catholic resettlement work is complete without a short mention of the splendid work of Catholic agencies in France, Belgium and Germany in particular. These agencies are resettling many refugees who cannot emigrate overseas. They take the aged, the blind, and the chronically ill. They are providing institutional care, and they are also helping to provide housing for those who must resettle in Europe.

In furtherance of the promotion of a closer coordination of the work of Catholic agencies, and to increase interest in their programs, a number of international conferences have been held: in Rome in 1951, in Barcelona in 1952, in Manizales, Colombia, in 1953 and in Breda, Holland, in 1954. The Breda meeting brought together 200 representatives from as far-flung points as Argentina, Australia, Canada and South Africa. The conference was a reflection of the deep interest of the Church in many countries in this problem.

In conclusion, lest this seem too glowing a report of international Catholic activity in this field, our agencies in most of these countries are the first to admit that this is only a beginning. But it is a good beginning and one that promises to expand and to

one day accomplish the ends our Holy Father had in mind when he asked for the whole-hearted cooperation of Catholics around the world in meeting the tremendous challenge posed by the present-day displacement of so many millions of our brothers and sisters, members of the Mystical Body of Christ.

CATHOLIC LAY PARTICIPATION IN THE RESETTLEMENT OF REFUGEES

Charles A. O'Neill, *Executive Secretary, Society of St. Vincent de Paul, Milwaukee, Wis.*

I IMAGINE that when Msgr. Wycislo, in New York City, suggested a panel of speakers for this program, he looked around the country and asked, who can we get to discuss Catholic lay participation in the resettlement of refugees? First of all, he probably thought it would be well to get someone from the Midwest. Now what city comes quickly to mind when you think of the Midwest? Milwaukee! Then he wondered who in Milwaukee would be coming to Pittsburgh for this meeting? So I got the assignment.

I must admit that we did fairly well in Milwaukee in securing home and job assurances under the Displaced Persons program, but I am not too proud of what we have done under the Refugee Relief Act of 1953. First of all, our press gave us a very gloomy picture about the possibilities of getting anyone here under this Act. Secondly, the other private agencies working in the immigration field were more interested, it seemed, in establishing a Citizens' Committee to work toward the revision of the McCarran-Walter Act than in trying to make the Refugee Relief Act of 1953 work. I am mentioning this because I think that we got off to a bad start, and if Milwaukee is somewhat of an average city, then this would be the situation elsewhere.

The thing that really began to sell us on getting busy about the Refugee Act of 1953 was the increasing number of sincere people, who had come to our Archdiocese under the Displaced Persons program, who came in to file applications for other members of their families, relatives and friends who were now eligible to emigrate under the Refugee Relief Act of 1953. These newcomers had made good. Many now owned their own homes and had saved more in a few years than most of us save in a lifetime. Family after family came in and deposited from $200 to $1,000

in cash for inland and ocean transportation for people they wished to sponsor. Someway or other the detailed application forms were completed, U. S. citizens secured for sponsors, employment guaranteed and cleared through the employment service, and all requirements met. We began to sit up and take notice that here was a challenge. We should not, we could not, sit back any longer and just talk about our immigration policy, as necessary as that may be, but in the true spirit of the Society of St. Vincent de Paul we should do what we could *now*.

We were heartened when, in the summer of 1954, War Relief Services-NCWC mailed to our Archdiocesan Resettlement Director a supply of posters and leaflets designed for the encouragement of more home and job assurances. We were heartened especially when our Most Reverend Archbishop quickly approved the plan of sending this material to every pastor in the Archdiocese. This material started discussions in parish groups and a new interest in the problem of the refugee.

I believe that among the many lay groups, including the great nationality organizations working in the resettlement field, the Conferences of the Society of St. Vincent de Paul are playing an important part and could become a tremendous force in the resettlement of refugees. In many parishes the pastor considers his Conference as his right arm in the field of charity—and without charity this resettlement program could not be successful. The Conference members are acquainted with the conditions of the particular neighborhood. Because of the common interest of religion and frequently of cultural background, they are able to gain the confidence of the people, they can talk the language of fathers and family heads. They have been of help in the integration of newcomers into the parish life and they can be of assistance in encouraging more home and job assurances. As successful business and professional men, and stable employes of our factories and diversified industries, the Vincentians can and do advise potential sponsors on job opportunities and they give moral support and encouragement to those who are wavering or doubtful. Surely the Bishops, the Diocesan Resettlement Directors, and the pastors who have Conference members working with them in this program are, indeed, fortunate. The truth is, however, that the Society has not been used enough. In many places it is looked upon only as a material relief agency.

My plea to the pastors of America is—let us hold up your hands in the field of charity; let us be your eyes and your ears and your legs in this problem of the refugee. It is generally agreed that Frederic Ozanam, in his founding of the Society of St. Vincent de Paul, first linked together the work of the layman and the work of the priest in an age of social unrest and materialism such as we have today. Down through the years the Society has accomplished great things under the patronage of the Blessed Virgin Mary and St. Vincent de Paul. Use us! Help us to participate more fully in this added opportunity to serve Christ suffering in every refugee.

ECONOMIC SECURITY FOR THE AGING

1. Hon. Arthur Larson, *Under Secretary of Labor, Washington, D. C.*

THE role of the Government in economic security for the aging is in two major parts: employment security, and social security. Employment security is the responsibility of the Department of Labor. Social security is the responsibility of the Department of Health, Education and Welfare.

The objective of our employment security activity is, first, to help persons of all ages to obtain and hold suitable employment, without discrimination because of age, whenever they want work and are able to do the job; and, second, when employment is not forthcoming for a person who is still trying to get a job, to ensure the availability of prompt and adequate unemployment insurance during temporary unemployment.

The objective of our social security system is to provide systematic cash benefits as of right to replace in part income lost due to retirement or death of the breadwinner.

The two parts of our economic security system recognize the essential duality of the entire problem: security in the labor market for those who wish to remain actively in the labor force; and security in retirement for those who wish to retire, or are forced to retire.

We, in Government, do not attempt to make the choice for the individual, whether to keep on working or to retire after retirement age. We leave that to him, and then try to do everything we can to help him successfully carry out his wishes.

Each of these phases of the Government's economic security program has its own outstanding current problems, and, since this short talk is supposed to be only a preliminary statement, I shall indicate them very quickly without detailed comments.

In the first part of the employment security function—that of helping the older worker find and keep employment—there are three principal tasks. The first is to convince employers that it is good business to hire older workers. I have phrased the matter this way deliberately, since I do not think we will get very far by expecting employers to adopt such a policy out of idealism or sympathy. I think we must and can convince them that it is good

business. Such evidence as we do have—although it is fragmentary—indicates that older workers give a good account of themselves. A study of 3,660 factory workers, based on judgments of foremen, showed as many above-average ratings in ability, attendance and attitude among older workers as among younger workers; as many were considered worth rehiring, and fewer older workers were discharged for incompetence. Another study of 3,000 workers in department store employment showed that merit increases were earned more frequently by older workers.

What we really need is a full-scale study of this question which would be sufficiently complete and sufficiently convincing to overcome the long-standing prejudice against older workers in American hiring practices.

The second task of the employment service is that of training, counseling and placing older workers. We are making greatly increased efforts here. A complete new study is being made of the facilities of the Federal-State employment service offices available for this kind of service. We must recognize that, although sometimes older workers can successfully carry on with even heavy physical labor, there are many times when the essence of the problem is that of turning previous skills and experience to the best possible account in a less strenuous occupation. Is your applicant a telephone lineman who is no longer able to climb poles? We should be prepared with enough knowledge about transferability of skills to guide the applicant into a course of retraining in a related calling, and then help him find the job for which he has been retrained.

The third task in the employment field is to remove artificial impediments that have been thrown in the path of older workers by various well-meant programs, principally private pension plans. The most tragic paradox in this whole story of the older worker is that these pension plans, designed and intended to help people as they get older, have in operation become a barrier to employment of people in their forties and beyond, because the cost of financing pensions becomes progressively greater as the age at which you enter a pension system becomes higher. The responsibility for removing this barrier lies primarily with the employers, unions and insurance and trust companies that devised the plans. One possible solution is to provide for complete vesting of pension rights under every plan, so that a man who enters a new employ-

ment brings his pension credits from the old. A second possibility is to invent something resembling the second-injury fund in workmen's compensation, under which some kind of joint or pooled fund might make up the necessary back credits of a person entering a particular pension plan late in life.

The unemployment insurance side of our employment security program also has its special interest in the problem of the aging. The reason is that when older workers lose their jobs, it usually takes them much longer to find new jobs, with the result that they stay on the unemployment insurance rolls longer and more frequently exhaust benefits. A study in Rochester in 1948 showed that, although only one-third of the labor force was in the group over age 45, 60 percent of those exhausting unemployment insurance benefits were in this age group. The direct relation between age and exhaustion of benefits can be seen from the following figures from the same study:

Percent of Male Claimants Exhausting Benefits

Under 45	45-54	55-64	65 and over
8.7	11.6	25.6	54.1

You can see why, therefore, the problem of the aging is of great concern, not only to the social security system, but—as is less well known—to the unemployment insurance system. The question of the adequacy of duration of unemployment benefits is, to a considerable extent, an integral part of the problem of the aging worker.

The other major phase of Government concern with economic security of the aging is the social security system.

President Eisenhower's program of amendments this year has gone a long way toward achieving the perfection of this system that you and I have been looking forward to for years. Coverage of persons in the labor force has been made virtually universal. Benefits have been substantially raised. All sorts of inequities have been eliminated. The rights of the permanently totally disabled have been protected.

There remain, however, two persistent controversies which are highly relevant to our discussion.

The first relates to the earnings test after retirement. This test has been, under this year's amendments, made both more liberal and

more flexible. You can earn up to $1,200 a year now without loss of benefits, instead of $75 a month. You can spread or bunch these earnings as you please. For example, you could work full time for four months in the summer at $300 a month with no loss of benefits —which you never could before.

But some people still think the earnings test should be thrown out altogether. Well, in this kind of insurance as in any other, you get what you pay for, and you pay for what you get. $50-deductible collision insurance costs less than insurance without the deductible feature. If you want social security without deductibility for earnings, you'll have to pay for it. The cost would eventually approach two billion dollars a year. The payroll deduction would have to go up another 1 percent of payroll, or perhaps more. But, quite apart from cost, would abolition of the earnings test encourage or discourage continued employment? Suppose you are earning $350 a month when you reach 65; you discover you can get $162.80 for yourself and wife under Social Security; if you could keep both that and your earnings, would there not be a strong temptation to abandon full-time employment and get part-time if you could? Your standard of living is adjusted to $350 a month. You'd probably rather have the extra leisure than the extra money. But if, as under the present rule, you can't keep both, you will obviously go on earning the $350 as long as you can. Few people will give up $350 to get $162.80. The present rule, then, (although at a certain level of earnings it might discourage further part-time earnings) is the one which contains an incentive to remain at full-time employment; abolition of the rule would have the opposite effect.

The final question is that of "blanketing-in" all retired persons over 65 under the Social Security Act. This idea has a great appeal, especially, of course, to the persons now over 65 who never had a chance to get social security coverage. A close examination, however, shows that the arguments for such a move cannot stand analysis. Ask yourself the simple question: at what amount would these people be blanketed in? One common proposal is: at the minimum, which is $30 a month. But does this solve anything? Or please anybody? It does not solve the problem of getting rid of public assistance—for, after all, the average public assistance payment is over $50 a month, and you would just have two systems in place of one, for the same people. Does it achieve "fairness," which is the argument most usually used for it? If A is getting $80

a month and B is getting nothing, do you achieve fairness by giving B $30?

Well, then someone will say: let's blanket them in at a higher figure—say $60 a month. But now we have momentarily forgotten someone else—the man who has been making contributions for 15 years, and has finally got a social security benefit of only $45 a month. He has paid hundreds of dollars toward his benefit. Is it fair to him to bring in someone who has paid nothing at a substantially higher benefit?

The blanketing-in idea is superficially appealing, but is all wrong in principle. The one thing that social security was supposed to accomplish, as distinguished from old-fashioned relief, was to give the feeling that these benefits were not hand-outs, but were insurance benefits belonging to the recipient as of right, because of his own contributions and contributions made on his behalf.

2. Wm. J. Hart, *Director, District 19, United Steelworkers of America, CIO, Tarentum, Pa.*

IN presenting my contribution to this discussion of Economic Security for the Aging, I intend to keep in mind the general premises of this meeting. It is part of a conference sponsored by groups whose approach to the problems of justice and charity have a spiritual and moral basis. That will have an effect on our discussion.

Perhaps as good an approach as any to the general principles of social duties is a quotation from Edward Stettinius, one-time Secretary of State and former Chairman of the Board of United States Steel Corporation:

> When a whole community can stumble into despair with the stoppage of a single payroll, it is self-evident that industry has far-reaching social implications which should be matched by an equal sense of social responsibility. It is no exaggeration to say that one of the most important functions of business administration, on the large scale, is the social function. Having helped to create the modern society, the business man will not be excused from the duty of coping with his problems.

I am not here to debate whether Mr. Stettinius' corporation or any other has been consistent in applying the clear moral principles which he enunciated. I wish merely to underline the fact that industry can and occasionally does recognize the moral issues in its relation to the community. The community includes unemployed

workers, unemployables, old people and children as well as active employees; and industry cannot fulfill its obligations to society by good industrial relations alone. It has other duties—duties of justice, although there is room for charity, too.

As I have pointed out many times before, unions have played a vital role in constraining industry to meet its obligations. When they do so they are contributing to the spiritual values of our culture. There is always some moral element in industrial relations and industrial conflict. But the nearest approach to a clearly and almost wholly moral dispute came a few years ago, precisely in this field of security for the aging.

I refer to the Pension Strike of 1949. I use that of my own union as an example, although there have been other pension strikes. That strike was unique in the history of industrial relations. It was in a sense an economic strike; but the presentation of the issues, the support of the public and final victory for the union were not determined by more economics. No, the issues, in fact and in presentation, were clearly and primarily moral. In its publicity the union emphasized the older worker's plight when his period of robust labor was past and his future was one of destitution or miserable dependence. The union reminded the companies and the public that worn-out machines were retired by depreciation and tired old horses were usually turned out to pasture, but that worn-out men were thrown on the industrial scrap-heap. This was—is—a moral issue. These men had rights, as human beings and as contributors to the wealth of industry. The management and owners had the obligation to provide for them, both in justice and in simple humanity. This moral problem was clearly presented as the one to be solved in settlement of the dispute.

The unique feature of that strike was not the presence of the moral principles. Many strikes have been soundly moral, and all —even less justified ones—have some moral features. But during the Pension Strike these principles were unequivocally stated and invoked, in negotiations and publicity. Even the strategy and morale of the strike had a moral basis. Never before did thousands of workers, many of whom would receive no concrete benefit for many years, "hit the bricks" primarily for a clear moral principle.

This uniquely moral basis of the strike helped the union's public relations, for other members of the community could understand the argument about human rights. It was necessary for the union

to strike and sacrifice for six weeks to convince the employers. But there was some evidence that the employers, too, recognized their moral responsibility before the final settlement. The Pension Strike was called, and largely won, on clear moral principles.

This is important because as we move away from the immediate field of simple industrial insurance for old age, there is less clearly economic justification for old age provision. One of the good effects of the strikes for industrial pensions was that those pensions, by increasing costs for retirement benefits, encouraged industrial leaders to favor social insurance. As a result, the Old Age and Survivors' benefits under the Social Security Act have steadily risen. This rise in social insurance against old age solves many problems. There is no requirement under the Social Security Act for long service with one employer; so workers for many employers or for very small employers can be covered by the benefits. Thus many more workers are covered than by strict programs of industrial old age insurance. The expansion of Old Age Insurance under the Federal law enlarges the number of persons provided for.

But the Social Security Act, like the healthy philosophy behind it, goes further. The popular term "Social Security" usually means Old Age and Survivors' Insurance, as it is called in the Act. But this is just one title of that Act. There are several other titles, covering unemployment compensation; aid to blind and crippled persons; aid to dependent children. Most important in this discussion there is provision for Old Age Assistance as distinct from the Old Age and Survivors' Insurance program.

None of these programs, unfortunately, has been as successful as the better known Old Age Insurance program. There are some reasons for this. One is that all these other programs call for State statutes which take over more or less of the administration and financing of the programs. I do not intend here to settle once and for all whether Federal programs are generally preferable to State ones. But the fact is that all these other programs have degenerated under State control. While Old Age and Survivors' Insurance has improved, for several reasons, the other programs, including the Old Age Assistance program, have become worse.

The program for Old Age Assistance had two purposes under the Social Security Act. One was to take care of old persons who would not be eligible for Old Age Insurance in time to benefit. But there was another reason for this Old Age Assistance. The

Social Security Act was based on the principle of social insurance. It recognized that, while insurance paid for from work taxes was the best long-range solution to the needs of aging workers, such insurance could never cover everybody. There would always be persons not covered, for any number of reasons. But social insurance differs from commercial or industrial insurance in providing benefits on the basis of human needs, not as a matter of relief or charity, but because of the individual's social rights to some protection.

This was and is the philosophy behind Old Age Assistance in the Social Security law. Unfortunately, it becomes something entirely different in many States. Often that title of the law has produced only minor changes in some old and obsolete State program of inadequate charity for the aged. In the field of Old Age Assistance programs, adequate provision for the aged would seem to call for more rather than less Federal control.

I do not mean that Federal supervision itself is always better, in spirit or technique. I do mean that Federal standards must be more significant in order to provide uniformity of standards and coverage. A Federal law, properly applied and justified, generally brings the practices of the entire nation to the level of the best States laws. But a loose set of "Federal standards," such as you have in the Old Age Assistance title of the Social Security law—and, incidentally, as you have in other laws on labor relations, wage standards and human rights—tends to reduce the national standard to the lowest value.

So the Social Security law should be strengthened to provide better Old Age Assistance in the States, based on the principles of social insurance and not on haphazard "relief." Such a step alone would go far to help solve the problem.

With such legal provisions as a basis, other programs could continue to solve this problem. There are exceptional aged, who must be provided for, in institutions if necessary. Old persons who have mental or physical defects which make them unsafe when alone can be helped most in such institutions. Here, too, the problem is immense and largely unsolved. One of the issues in the Pennsylvania elections was the overcrowding and complete inadequacy of institutions for incompetent persons. Many such persons are old; some of the institutions are particularly for old people. There must be fuller provision for them, either through

Government sponsorship or through the functions of charity.

Obviously I have no time to discuss this question of true charity. Many persons believe that if legal and governmental action were adequate, both in preventing and in relieving indigent old age, there would be no need for charity. But the fact is that such programs of Government are not adequate; and many of the tasks done by secular or religious charitable groups are not done, and possibly could not be done, by mere Governmental action. This conference as a whole recognizes that fact, which is undeniable; it also assumes, I think, that there will always be a place for true charity in the world. For if it is true that justice requires adequate provision for all the aged, it is also true that real charity is often a most potent force for justice. Unions recognize this by their many activities in favor of organizations which are based on justice through charity and not State aid. They help by contributions and by cooperation with community groups.

But we must also be alert to any possibility of changing our laws for the better. By conferences like this, and by concrete actions in favor of industrial and social justice, I think all men of good will can cooperate in solving the immense civic and moral problems of security for the aging.

3. R. A. Hohaus, *Vice President and Chief Actuary, Metropolitan Life Insurance Company, New York, N. Y.*

THE concept of "economic security" is a broad one and has many aspects. Fundamentally, of course, it rests on a nation's productivity. In line with the theme of this panel, however, I shall limit these brief remarks to that aspect which concerns the various means for securing the livelihood of an individual, and his dependents if any, when his customary income is cut off or impaired by reason of advancing years. From this more restricted viewpoint it is perhaps better referred to as "income" security.

In a democratic community of free people individual responsibility is of course paramount. Much is expected of the individual if he is to be worthy of his God-given rights. He incurs definite obligations in at least three directions: (1) to himself and family, (2) to his fellow workers and the employer who furnishes the work whereby they live and may even thrive, and (3) to his fellow citizens as representing the society into which he was born or adopted.

In line with this threefold responsibility the varied mechanisms for achieving income security may be classified according as the prime initiative comes from the individual himself, from his employment relationship, or from his relationship to society as operating, most frequently, through some agency of government. A major strength of this three-pronged approach is its wide scope and diversity.

Under a soundly conceived philosophy we may regard each of these three approaches as having a special and necessary function of its own, which need not, and should not, compete with or overlap the others. Each should derive mutual support from the others, and perform its role better because of their existence. When properly integrated, we may picture them as a three-legged stool affording firm and well-rounded support for the citizen.

Individual Approach

Individual effort and initiative in meeting social needs and problems, including the problem of achieving income security in old age, is indeed fundamental in a very special sense. For it is to preserve and strengthen this very individual responsibility that the other approaches have been called into being. And if ample scope is not left for its vigorous exercise, and full advantage is not taken of that opportunity, one or both of the other approaches will assume full responsibility, whether by superior vigor or merely from default. Should this occur, an increasingly uniform pattern of welfare would come to be imposed on the individual, the family and the local community, resulting in that very regimentation and loss of freedom which our triple approach is designed to obviate. It behooves us, therefore, to bend every effort to see that our plans to solve social problems, including that of income security for our retired citizens, do not lead us into a debacle through failure of the individual to do his part. Here is an area in which the things of the spirit, in a word religion, have a peculiarly vital role to play in preserving the democratic way of life. Here as elsewhere eternal vigilance is the price of freedom.

Among the major forms of saving through which the individual may acquire income protection against the risk of dependency in old age notice may be taken of ownership of insurance and annuities, ownership of real property—home, productive business, etc.—cash and bank deposits, investment in securities.

While time forbids going into the matter, each of these various fields has experienced substantial, in some cases even phenomenal, growth. The interaction between our three approaches would seem so far and in the main to have been one of healthy stimulus and encouragement.

Employment-Relationship Approach

Long before social security came into being on a national scale employers in this country, often in collaboration with their employees, had been active in promoting plans to ensure the continuance of income for superannuated employees, especially when individual resources were likely to fall short. Of the many motivating factors for this development, perhaps the most important was the natural feeling of responsibility on the part of the employees of an organization, and their employer, for the welfare of the worker (and his family) who meets with misfortune. At an early stage this sense of responsibility was reflected in the custom of "passing the hat." Later, there arose more systematic arrangements for employee benefits on a self-respecting basis—arrangements that proved mutually advantageous to both employer and employee.

Of the various approaches to income security for the aging through the employment-relationship—approaches that have proved their worth and continue to develop—mention may be made of retirement and pension plans, thrift and savings plans, and profit sharing plans. Of these perhaps the most important, and the most significant for the future, both financially and in relation to the subject of this panel, is the retirement and pension plans type of provision. This type of provision, as already noted, serves admirably to supplement both the individual workers' personal resources derived in the main from gainful remuneration (especially wages), and the limited basic layer of retirement protection which it is (or should be) the aim of Social Security to provide him.

While the prime motivation behind such provision may well have been the mutually advantageous quest for worker security on the part of both employer and employee, a number of special factors came, in more recent years, to play important interlocking roles in permitting and hastening the shift from direct wages to their indirect supplementation through so-called "welfare" bene-

fits. These include the high taxes called for in a troubled and changing domestic and foreign situation, labor legislation and its interpretation, competition among employers in a tight labor market, and the wage stabilization programs of World War II and the Korean "action."

But, however we may attempt to explain or even rationalize the phenomenal expansion of old age provision growing out of the employment relationship, the fact remains that this unregimented (though not unregulated) growth stands as a solid and continuing feature of our expanding free economy, and gives every promise of being a major factor in dealing with the problem of adequately providing for a retired aged population that is inexorably growing both absolutely and in relation to the body of productive workers.

Social (Governmental) Approach

The public or "social" approach to income security for the aging has evolved according to two entirely separate and distinct principles, which like oil and water do not naturally mix. Oldest of the two by far is the approach variously known as relief, assistance, or welfare. It found its first major national expression in the classic Elizabethan Poor Law, which has since spread through most of the earth and mushroomed into many categories of need.

The other is the "social insurance" approach, which is of relatively recent origin. Perhaps the characteristic which most distinguishes it from the assistance approach is that it aims to furnish benefits as a matter of acquired right, rather than on the basis of demonstrated need. In the one case the "right" is grounded on earnings and contribution, in the other the "need" is met from the public purse. It further aims to fulfill in a more orderly and systematic manner, better adapted to the existing social and economic environment, a responsibility which society has in the past largely assumed through other channels, notably private charity and governmental relief.

Although social insurance and public assistance, which the former was designed largely to replace, do not naturally mix, there is no reason why there should be conflict or competition between them. After all, they have a common purpose as defenses against want, and there seems no reason to think that they cannot function harmoniously to that end. But for that to happen it is neces-

sary that the proper function of each be adequately defined and each be kept from encroaching on the preserves of the other.

In the light of developments to date, however, it seems evident that this definition has not been achieved, and a first step to future progress would seem to be a thorough-going analysis of what are the respective proper functions of each. Only then can the legislator proceed intelligently to devise a working plan in the light of what is possible and desirable, and the administrator be in a position to see that neither public assistance nor social insurance confuses the issue by overstepping its prescribed boundaries.

It was the philosophy of those who planned our original Federal Social Security legislation of 1935 that Old Age Assistance should play a definitely subordinate role. The President's Committee on Economic Security, and the legislators who followed the main outlines of their blueprint, clearly intended that public assistance for the aged, though necessarily large at first, should decline as social old age insurance matured and should eventually retain no more than a residual function.

When the OASI benefits were liberalized in 1950, 1952, and now again this year, one might have expected the Congress to amend the Old Age Assistance provisions so as to reverse the trend of more and more Federal grants. Instead, over the years, Congress has greatly liberalized the formula for the Federal Government's share of the assistance grants and once again OASI benefits have been substantially liberalized with no retrenchment in the assistance field.

The issue of the Federal Government's withdrawal from the Old Age Assistance field and various proposals for accomplishing that, in whole or in part, have been the subject of extensive debate in recent years. More than ever this issue presents a great challenge of critical importance. It calls for an early solution mutually satisfactory to all concerned.

The solution, as I see it, would involve reducing the present assistance burden on the States to residual proportions, such as the States could be expected to finance without Federal grants. This could be accomplished by a twofold adjustment of the present FOASI system, viz:

(1) Making the FOASI coverage as complete as possible by assuring this basic protection to the few occupational groups for whom it is still either contingent or unavailable.

(2) Making minimum FOASI benefits, conditional on an earnings or retirement test similar to that now applicable under the system, available to the entire current generation of aged persons not now eligible for any FOASI benefits.

Included in this group of current aged would be the entire roster of those whose lack of financial resources presumably forces them to seek Old Age Assistance in their respective States. Though others would be included who do not need the benefit by the criteria applicable in the various States, the payment of minimum insurance benefits to the entire current generation of presently ineligible aged can readily be justified as an adaptation to the Federal system of the practice, common under private plans and plans for government employees, of recognizing the employee's years of service prior to the plan's inauguration. This would involve little violence to the Federal plan, which already makes substantial benefits available to older employees whose total contributions fall far short of what their youngers co-workers will have paid. It could in fact be regarded as merely a further transitional adjustment, carrying this practice to its logical conclusion. It would be a realistic step, not the least of whose advantages would be the removal of a great discrimination, whereby what in other plans are known as "past service credits" are recognized for those on one side of a tenuous line, but not for a large number of others whose only fault is that they were born too soon.

4. Very Rev. Msgr. Aloysius J. Wycislo, *Assistant Executive Director, War Relief Services—N.C.W.C.*

IN the brief time allotted me, I shall try to indicate just a few aspects of the problem of economic security for the aging which have come to our attention on an international basis. War Relief Services—N.C.W.C., as you probably know, is the international relief arm of the Catholic hierarchy of the United States and operates relief and resettlement programs in some 62 countries.

This is the eleventh year of activity for the Bishops' agency, and whereas in the beginning of our program we faced the relatively simple problems involved in the distribution of food, clothing and medicines, we always kept in mind that hand-in-hand with the distribution of relief must go the rebuilding of Catholic

indigenous agencies in various countries. In latter years, therefore, due as you know to the wholesale disruption of family life in many war-torn areas, we have had to face some long-range programs, and these, I am afraid, are here to stay. Providing economic security for the aging is one of those programs, and I shall endeavor to cite a number of examples of just how War Relief Services—N.C.W.C., in cooperation with intergovernmental bodies and Catholic charitable agencies abroad, has been able to provide some form of security for those in the last years of their lives.

In Munich, Germany, with the help of two million marks from the International Refugee Organization, we have set up a home for the aged that presently houses some 15 different nationalities. Each aged person has a private room—husbands and wives are together—and I am not afraid to say that this home in Munich can be compared favorably with, for instance, the Mary Manning Walsh Home in New York. You will be interested in knowing that priests of various nationalities visit the home to take care of the spiritual needs of their people.

In Regensburg, we have set up a hospital for the chronically ill. Here may I make reference to Father Lennon's excellent report on aging persons presented to the Directors of Catholic Charities at their semi-annual meeting here in Pittsburgh last May, in which he decried the absence in our country of facilities for the aged in need of hospital care.

In Belgium, in cooperation with Belgium Catholic Charities and with money we received from the United States Escapee Program and the International Refugee Organization, another home has been set up. Belgium has a Committee for the Aged, which has done marvelous work in building and providing excellent facilities for small groups of aged people.

In France, because of the need to find homes for some 500 aged persons, we were instrumental in bringing about many improvements in facilities in that country.

When it comes to the resettlement of aged persons, I would like to have you read some of the case histories on the aged persons we have had to move from one country to another, old people whose roots we practically had to pull out and replant in new soil. Here we faced problems that any Catholic Charities Director is familiar with in answering the appeals that come to him for place-

ment. Our experience not only in making placements, but also in arranging the international movement between one country and another, has provided many lessons in what is needed for the economic security of the aged.

Let me give another example. We moved many aged with their families to South America and provided for a grant in funds to Catholic Charities in Chile, Bolivia and Peru, to cite just a few countries, so that these elders, no longer capable of working, could be taken care of in the home. Many here are familiar with the experience we shared together in the Displaced Persons program when we brought over to this country some 1,500 aged persons and placed most of them in homes conducted by the Little Sisters of the Poor.

If I may make a final observation, it is generally true that the care of the aged in Europe is far better organized than here in our own country. When I cited the examples above, I had particular reference to the refugee populations and the problems we faced with the aged in that particular group. Were it not for the already excellently organized facilities in many of the European countries, we could not have embarked upon the programs we have cited here. Cooperation in the provision of personnel and facilities has been a very happy experience, and I believe this is simply due to the fact that in Europe there is more concern for the aged and nothing is considered too good for them. We, as an international agency, have merely been the instrument through which funds were provided and funneled into existing patterns.

Just as in the United States the family occupies a very large place in the security of the aging, so in Europe was that true. However, with the war and the wholesale disruption of family life, the parish and the community have had to assume a new role. For tens of thousands of aging persons who lost their families, a substitute had to be found—and that substitute is the Christian community. As much of the old pattern as possible is being preserved and made to fit in with new demands.

This should be true here also. After all, we are a country still geared to youth, not too experienced in dealing with the problems of the aging. Yet, it is important that we begin to gear our thinking toward those nearing the end of life.

THE AGING IN THE PARISH AND THE NEIGHBORHOOD

Dr. Michael Plesher, *Representative, Insurance and Pension Department, United Steelworkers of America, CIO*

THE United Steelworkers of America is very much concerned about the fact that steelworkers have had to seek aid from charities. This is evidence that, great as the American steel industry is, it is content to have Catholic Charities and other charity groups take over burdens that rightly belong to the industry.

Of immediate concern to our Union are the number of retired steelworkers who upon retirement lose the protection of the health insurance they carried as employed steelworkers. They have had to forego needed medical care or have had to seek financial aid from outside sources in order to provide this care.

At the present time layoffs in the industry have added to this problem. Only after considerable arguments was the Steel Union able to convince the industry that steelworkers on temporary layoff should be permitted to pay out of their own pockets the premiums on the life insurance they hold when employed, in order to maintain this protection during layoff. However, the Union was not able to convince the industry that the health insurance protection should be maintained in the same manner.

A survey, recently conducted by the United Steelworkers of America among retired steelworkers in the Homestead Area, showed increasing health problems as the years on retirement increased and simultaneously an increasing inability on the part of the retired persons to meet the resulting financial burdens. All of these retired steelworkers have lost the health insurance they had while they were employed. Some have converted their policies but are provided with fewer benefits and they must pay the premiums themselves out of pensions that barely meet every-day living costs.

Unfortunately, when the need is the greatest the protection is the least. However, this is only natural when such health and welfare programs are supported on a "cents per hour worked" basis as they are in the steel industry.

The United Steelworkers of America is determined to place the health and welfare programs in the steel industry on a "needs"

basis. We are determined to provide without cost to the retired steelworkers a health insurance plan as part of our present health insurance program. We are determined to relieve Catholic Charities, as well as other charitable organizations, of burdens that rightly belong to the steel industry.

THE APOSTOLATE OF THE RELIGIOUS IN THE COMMUNITY

Sister M. Albert, S.S.J., *St. Joseph Villa, Miami, Fla.*

THE idea that a Religious, who lives in an institutional setting, may carry on an active apostolate in the community may seem contradictory to those who hold the archaic, but traditional view that an institution is a place of seclusion, high walls, and restrictions. Fortunately, it is nearer the truth that in progressive settings the institution is regarded as a temporary home, with the primary purpose of providing the youngsters with knowledge, habits and experiences that will enable them to be happier, more useful people when they return to the community.

Activity in the little world of the institution may have unrealized values for the community in which it is located. While welcoming the assistance of individuals and groups who wish to help, both staff and children have many opportunities to be kind, neighborly, and true apostles of Christ. In the very act of receiving, there may be a spirit of giving through the kind of welcome extended. It requires thoughtful effort to afford those who offer, a real chance to help; yet the institution can become a center for generous personal service on the part of the volunteers.

Any publicly supported institution, big or little, owes a knowledge of what life is like in an institution to those from whom assistance is expected. After the initial novelty of an open-door policy has lessened, the volume of visitors will taper off, leaving only seasonal peaks, such as around Christmas. The attitude of the Religious toward those who drop in unannounced, or come on a purposeful visit, is a fertile field for the active spirit of charity. People are often deeply moved by their contact with children, but this need not be useless sentimentality. Religious will find that when emotions are stirred, the individual may share a thought he seldom dares expose unless his guards are down. Much good can come about in a short contact when there is tactful acceptance of the person who comes.

Sensitive new children, and those who are disturbed, do need protection from too many strangers; the Religious in charge must constantly weigh values in the balance and interpret what is really

good for the children. However, when there is a smiling, accepting attitude toward people on the part of the staff, experience shows that the children are soon at ease also. A four-year-older may approach the man who is doing repair work with, "Will you stay for dinner?", or the dignified Monsignor waiting in the parlor with, "Will you fix my skate?", but it demonstrates a budding interest and confidence in people—a sense of personal values and social status which cannot be achieved in a social vacuum.

The physical plant has much to do with the type and number of relationships the children may form. In a small institution, such as the one from which the examples in this paper are drawn, it is quite simple, often unavoidable, to have natural contacts with the larger community. St. Joseph Villa is in a pleasant residential section near the parish church and shopping centers. It is a diocesan institution planned for a maximum of 30 children, ranging in ages from infancy to early teens, the majority under nine years. The house was formerly a private dwelling, but has grown through odd enclosures into a big family unit. When it rains, we begin to feel that the old lady's shoe in the nursery rhyme has come to life. Our lawns and playgrounds ordinarily serve for extra rooms. Since the front door opens into the living room, we couldn't have a shut-door policy if we tried. Every child soon learns to carry messages or take visitors to the parlor to wait for Sister. The children accept people the way they would at home. When Sister sits down to talk, unless the matter requires privacy, a little child may climb up and appropriate her lap, quite as naturally as if it were time to watch television.

Should someone desire to see the institution, the children often help by acting as hosts and hostesses. By having some active part in the visit, any undesirable reaction of being on exhibit is removed. Amusing and childish things happen of course. I overheard one of our tomboys telling a lady with a beautiful manicure, "Here is where we hang the mop." Whatever our current prized possession, be it a new machine in the laundry, the pet rabbit, or someone's art work from school, it is shared with genuine pride of ownership.

The children are encouraged to feel a part of their neighborhood and parish life, and through them the Religious reach out into the community in a meaningful way. Fostering good friend-

ships and neighborliness is a true apostolate. It has been our experience that when we allow the children to have interesting activities at the institution to which their friends may come, they do not long to go elsewhere for fun. A spirit of mutual helpfulness built up with neighbors and friends in such matters as transportation, shopping, doing errands, and supervising outings can enrich the general program, at the same time relieving the strain on a limited staff. Participation in all school events is a natural outlet which serves extra duty by welding good relationships between teachers and parents. Homework often requires telephone contacts, which are never made difficult. Baby sitting is an occasional source of income for an older girl. The children's good cheer and frequent pop calls proved very welcome to an elderly bedridden woman living near us.

There are signs which tell us when we have a genuine neighborly spirit. The Rosary has become more than a private devotion; it is a parish project for families. Our youngsters get their friends to come over when it is our turn, or to help sing for Benediction in our Chapel; they may reciprocate by going to a schoolmate's home. There is no trouble from rough youngsters who might raid our playground; they are playmates. On Hallowe'en evening nearly three dozen small neighbors dropped in on our party. One after another dashed in for a drink from our cold water fountain before asking for their treat. They knew the way!

There certainly are serious limitations in a small setting, not the least of which are the many varied responsibilities shared by the few staff members. But limitations may become assets if properly recognized and accepted. An example in public relations may serve to illustrate this. When Community Chest pictures and publicity are desired, it is the goal of all to cooperate and handle this annual event speedily and agreeably. In a large institution the request is usually placed on the Administrator's desk; instructions are relayed to one or several housemothers, recreation directors, and the social service department for human interest angles. A receptionist receives the photographers and representatives and helps them move through all the channels. In the small institution all these contacts are accordion-pleated into one staff person's hand. It may be the Superior who answers the phone and gives per-

mission on the spot. The children share in the plan from the moment of greeting the men at the door to picking up the last used flash bulb, while Sister walks the guests down the drive. The event can be great fun. Once we were trying for some dining room shots and served milk and cookies for the props. The children soon had both photographer and Chest representative enjoying some too; they forgot to take the picture before all the refreshments were gone.

The way in which we cooperate with requests, the use we make of those who offer to help, and the so-called climate of the institution tell more than words about what usually happens there. Children cannot be prompted to put on false faces or manners. Through our children and the public with whom we come in contact we win or lose friends for ourselves and for Christ.

THE MOTHER BUTLER CENTER

Mother Marie du Sacre Coeur,
Marymount College, Marymount, N. Y.

FORTY-SEVEN years ago, Marymount moved into Tarrytown. The building had been there for 25 years, but the six Religious of the Sacred Heart of Mary were all strangers to America. Moreover, they were semi-cloistered and as such did not go out, except when it was absolutely necessary to visit the doctor or the dentist, and then only in a closed carriage. The old Dutch village on the Hudson found them strange, remote in appearance as well as in location, on the top of the high hill overlooking the river.

But that was before the townspeople made the acquaintance of Mother Joseph Butler, the moving force behind the red brick house whose gate bore the title "Marymount." Fundamentally, Mother Butler knew the language of God which is prayer, and she spoke the language of her neighbor, which is charity. In short, her power of communication was boundless. By means of prayer she could encircle Heaven, and with her charity she moved into the community by which she was surrounded. In the short space of 19 years, Mother Butler became the leader of a world-wide congregation, and as Superior General of the Religious of the Sacred Heart of Mary, she communicated to thousands of Religious and students, her personal motto: "If we love God we must love the souls He cherishes."

But how could one woman in semi-cloistered seclusion reach out into so many communities which were frequently hostile to any form of religious affiliation? The answer lies in Bishop Kearney's simple description of Mother Butler: "She knew the heart of a girl." Yes, hundreds of young women called her "Mother," and thousands of girls called her "Teacher." Her leadership, based on prayer and charity, inspired action, and those whom she inspired carried her pattern of Christian citizenship into their communities.

The word "community" admits of a variety of interpretations. But in general, a community is a place and its people. True Christians are concerned with promoting the interests of their neighbors and their neighborhood. Mother Butler lived on the hill overlooking Tarrytown. She enjoyed the beauty of its landscape and wished to make Marymount a worthy object of community pride in the beauty of its buildings and well-kept trees and gardens. She became interested in the place and its people.

One of Mother Butler's first acts of community participation at Tarrytown was to encourage her small group of girls to contribute to the happiness of orphaned children in a nearby institution. She taught them to gather clothing and food for underprivileged families, and to distribute their goods in cooperation with the local parish and welfare organizations. She urged them to participate in the work of the Red Cross, Girl Scout Council, and Community Chest; to teach Catechism to released time classes; and to visit the sick and aging in the local and county hospitals. The spirit of Mother Butler is a motivating force at Marymount, even since her death in 1940. So strongly did she implant the seed of community interest, that all Marymounts—18 in total—are distinguished by a dedication to the service of the community around them.

Shortly after the death of Mother Butler, an organization was started by one of her closest associates, in order to carry on the great work she had initiated during 60 years of religious life. It has been called the Mother Butler Foundation, and its works include education, publication and social welfare.

Summer camperships are subsidized by the Mother Butler Foundation in collaboration with the Scout Council of Tarrytown and the Scout leaders from the upper classes of Marymount College. The dean of the College has been invited to become a

member of the Tarrytown Scout Council, and an annual meeting of its executive body is held at the college. This meeting has been an astounding success in breaking down barriers between the townspeople and the Religious. They have learned that the face beneath the coif is real, and the nuns are people who combine work and prayer to the rhythm of typewriters, steam kettles, and even hammers, as well as the gentle pealing of Angelus bells.

Educationally, the Mother Butler Foundation sponsors two D. P. scholarships annually, as well as one for the daughter of a Mother Butler Guild member. It supervises and plans the publication of a monthly bulletin of information, an annual report, and various pamphlets which make the tasks of the Religious of the Sacred Heart of Mary more intelligible to the communities in which they work.

The Foundation has been particularly active in the establishment of Mother Butler Guilds. The members are divided into two groups, Seniors and Juniors, the latter drawn from the colleges and schools of the Religious of the Sacred Heart of Mary. One work of the Junior Guilds which has had particular success is a concrete instance of the direct participation of the Religious, through their students, in the life and welfare of a civic community. The project is known as the Mother Butler Center for Indians.

It began in July 1949 in Rapid City, S. Dak. For several years both the government officials and the Bishop of the Diocese had been grappling with the problems of the Sioux. To most Americans, the Sioux are still typical Indians who, formerly dressed in eagle-feather war bonnets, hunted the buffalo and fought against the cavalry of the United States Army. When the Indians spread from their first camp over the reservation in the 1880's they settled according to custom by bands along creeks. Poverty characterizes most of the Indian homes. In recent years the Indians have had some opportunity in the near-by towns for wage work and it has given them a feeling of being wanted and needed in white society, and an experience of living in close association with whites. But the mean family income per capita is only $458 annually. The utter destitution of some of these people is almost unbelievable.

To superimpose white culture on the Indians was a task that most government and social workers were unwilling to face. By 1949, more than 3,000 Sioux had found their way from the reser-

vation to the Indian camp on the edge of Rapid City, and conditions were deplorable. Much of the work of the mission schools and the zealous labors of many Religious were in danger of being undone, if the Indians in Rapid City were not guided into normal Catholic life and decent standards of living.

Rapid City has more than its share of the so-called "new religions." Most of the older Indians can neither read nor write, and their knowledge of our Catholic Faith has come from the explanation of "The Two Roads," a chart showing the good road leading to Heaven and the bad road leading to Hell. It became increasingly difficult to keep the Indians walking the good road, since easier and less rigorous roads were being pointed out to them.

When Most Rev. William T. McCarty, C.SS.R. became the Bishop of Rapid City, he took the Indians to his great heart, and they responded in kind. He purchased five city lots near the main Indian camp, and with the courage that trusts in the providence of God, he began his plan for a social center and chapel for the Indians.

Just at this point the Mother Butler Foundation was looking for a means of commemorating the centennial of the Religious of the Sacred Heart of Mary. It was decided to build a chapel in honor of Our Lady in the neediest section of the United States. By that extraordinary way in which the Holy Ghost makes supply meet demand, Bishop McCarty received an offer from the Mother Butler Foundation at Marymount. On March 26, 1949, His Excellency replied: "I received your welcome letter in which you say it will be alright to arrange a Chapel and Catholic Center for Indians here in Rapid City. The plan is to have the building so set up that it will be a Chapel primarily, and by means of movable partitions and doors, it will be able to be used for a clinic, a recreational center, domestic science room, sewing room, and meeting rooms for the Indians. The whole auditorium will be a Chapel on Sundays. During the week, a section will be used as a permanent Chapel for Mass and devotions. The rest of the building will be used as outlined above. I have enclosed herewith the plans for the Chapel and Center; the estimated cost for this project is $20,000. I have been negotiating with the Jesuit Fathers to have the spiritual care of the Indians, and to take charge of the Center and Chapel. They will take over the work this sum-

mer. The Nardines (Social Workers who are Religious in lay dress) are doing wonderful work at Pine Ridge reservation amongst the Indians, and I have every assurance that they will come to assist with the work here in Rapid City."

On March 16th of 1950, just one year later, the *South Dakota Journal* carried the headline, "Mother Butler Center Dedicated to Use of Indians in Community in Colorful Ceremony Wednesday." The Bishop's dream had become reality and by simple Christian charity Marymount had solved a problem which the Bureau of Indian Affairs had found insurmountable. Since that time the students of Marymount College have continued their support, and have enlisted the aid of many Senior Guilds within the Mother Butler Foundation. The girls themselves have spent a part of their vacation in Rapid City, for the past three summers, visiting the Indian camp with the social workers and conducting a recreation school at the Center from nine to four daily for the month of June. The volunteers have brought back to campus an enthusiastic and realistic message which rekindles the spark of student support each year.

Two questions may be in your minds as you listen. First, where did Marymount get the money to finance this project? Our answer is old clothes, good will, and the wants of the needy in every town. The girls at Marymount College collect used clothing, and run thrift sales in Tarrytown eight times annually. The net income has averaged $3,000 each year. Penny auctions and benefits have done the rest. Three ends are served: the poor are clothed, the Social Service Club is kept busy, and the Mother Butler Center is supported.

Secondly, you will ask, how has the Mother Butler Center prospered since March 1950? We base our answer on two proofs. The first is statistics of material expansion. To the single building with the best basketball floor in the area, there have been two additions. One is a laundry for the Indian women, with automatic washers and dryers, where every day is Monday. There are also new shower sections where the body can be refreshed as well as its clothing.

Within the past month, Madonna Hall, so-named for the Marian year, has been constructed a few yards from the main building. It provides housing for 12-16 Indian girls who may seek employment in Rapid City. It is the convent home of the

Daughters of Mary who assist the Jesuit Fathers at the Mother Butler Center. The two Jesuits are already provided with living quarters in the Center itself. The number of converts at the Center has increased slowly, but the attendance at Mass and the Sacraments has grown to more than 500 Indians weekly. The Center has also become a station for the distribution of surplus food supplies, and its workers are represented on the Rapid City Community Council.

The second proof is found in a letter from Bishop McCarty: "The progress that advances with each month at the Center is really a great reward to all of you, and to us, for the sacrifices and the efforts that you put forth to help toward this very noble work amongst the Indians. It is evident more and more that the Mother Butler Center is accomplishing great things for the spiritual and the material advancement of the Indians here in Rapid City. I am sure Mother Butler herself must smile down on what is being accomplished at the Center for the good of all concerned."

I was asked to make the Mother Butler Center the subject of this talk, and I have outlined its origin and purpose. It is not unusual, and more centers of this kind could be established through the efforts of other students under the direction of other Mother Butlers. The students of Marymount in Colombia have begun a Center on the outskirts of Bogota. There the parish priest is the director, the parents of Marymount students serve the clinic, and the girls are the volunteer recreation helpers and Catechism teachers.

In closing I wish to pay special tribute to the dedicated work of Rev. Joseph Zimmerman, S.J., who laid down his life at the Mother Butler Center, on the 21st of September of this year. Father Zimmerman was a veteran among the Sioux, having labored in their midst for 35 years. It was a privilege to work with this saintly Jesuit, who was described by a Marymount student as "shy with man but bold with God." Mother Butler must have been waiting to welcome Father Zimmerman, and together they must frequently approach Our Lady for blessings on the Indians at the Center and the "Indians" at Tarrytown who are their sponsors.

CHARITY HOPETH ALL THINGS

Most Reverend Bryan J. McEntegart, *D.D., Rector, Catholic University of America, Washington, D. C.*

MOST appropriately, the 13th chapter of St. Paul's first letter to the Corinthians has been called the hymn of charity. This lyrical passage, sounding such clear notes, runs the scale of the tones and chords of that hymn which rejoices the human heart and resounds in the very courts of Heaven. As we read these classical verses we learn that in the mind of Paul charity is the queen of virtues, the summary of the Commandments, and the bond of perfection.

Though the Apostle to the Gentiles reverences charity as the queen of virtues, he is ever conscious that charity is intimately bound up with faith and hope. Charity believeth all things. Charity hopeth all things. Faith and hope share with charity the distinction of having God for their direct object. Through faith we cling to God as the source of revealed knowledge. By hope we cling to God as the source of eternal happiness. Charity inspires us to cling to God because He is all good and worthy of all love.

These three virtues are three ways in which the soul tends to God, or three views that the soul takes of God as its great objective and goal. These three virtues are the foundation, the center and the summit of the Christian life. Charity does not exist here below without faith and hope. On the other hand, without charity, faith and hope remain imperfect and inert. Faith begins, charity fulfills, and hope is the durable bond of union between them.

The unique role of these virtues is to unite us to God through Our Lord and Savior, Jesus Christ, that we may be sharers in the Divine Life itself and that the Holy Spirit may dwell within us. Christ as the Way is the basis of our hope. Christ as the Truth is the basis of our faith. Christ as the Life is the basis of our charity. The Risen Christ, Victor over sin and death, makes firm our hope. Christ, Divine Teacher, Word of God, gives certainty to our faith. Christ, Healer of soul and body, animates our charity.

Here, I shall not treat of the relation between faith and charity. Neither shall I develop the doctrinal groundwork of Catholic charity, important though these subjects are. But I should like

to consider with you briefly the pervasive influence of the virtue of hope in our life as Christians and as travelers on the Good Samaritan road.

We are living in a time when the future is most uncertain and dire threats disturb men's souls. It is a dark time. We need to keep aglow the flame of Christian hope.

Hardly 24 hours pass without news of fresh and frightening advances of atheistic materialism. Wherever this Marxian monster lumbers, it treads roughshod on man's cultural heritage and cherished ideals. In its blind folly, it tries to tear down God from the heavens. In its insatiable lust for power, it enslaves the bodies and enchains the minds of millions. In its demonic hatred and frenzy, it uproots religion and crushes human freedom.

This very hour, 784 million souls, one person out of every three in the world, groan under Communist tyranny. Of these, no less than 64 mililon are fellow Catholics, that is double the number of all the Catholics in the United States. Within recent weeks millions more of devout Catholics in Indochina have passed under the yoke of militant atheism.

At the very time that the Iron Curtain has shut off one-third of the human race from concourse with the other two-thirds, the doors of migration among the free countries have been kept either selfishly closed or only grudgingly ajar. Migration to other countries is the one way in which many helpless people crowded in the "have not" countries may obtain just opportunity and decent livelihood for themselves and their families.

Truly, events abroad challenge our Christian hope.

Nor is all well within our beloved land. There is a sharp letdown in moral standards, a growing attachment to material comforts and possessions, an ominous loss of spiritual vision and a decline of spiritual values.

Some, even in the field of social welfare, speak glibly of human dignity, yet ignore its source in God, Creator of that dignity. Some social workers and social scientists, as they study and treat social ills, are reluctant to acknowledge the essential pertinence of moral values.

False social philosophies spawn a progeny of evils that, but for the grace of God, would crowd out Christian hope. Divorce, contraception, abortion, sterilization, all these degrade family life and debase human dignity. Respect for law and authority is at

low ebb, as crime and juvenile delinquency rise. The totalitarians in social welfare move aggressively to occupy the whole field of social service. The secularists in social welfare recognize no need to take religion into account when placing a child in foster care or when planning his education or treatment.

These are indeed somber happenings. They gather and help to draw the pall of darkness over the earth. They remind us that "Darkness Over the Earth" was significantly and prophetically the title of the very first encyclical issued by His Holiness Pope Pius XII.

There is danger that amidst this darkness, despair may grip our hearts. If we are to avert that danger and to hold fast to the hope of better things, we must be ever conscious of God's abiding presence and we must pray in the words of the psalmist: "I will fear no evil for Thou art with me."[1] It was such resolute confidence in God that prompted the intrepid Paul to speak to the Romans those telling words: "Tribulations work out endurance, and endurance, tried virtue and tried virtue, hope."[2]

Contemporary events in the world and in our own country, upsetting, disheartening, and threatening as they are, proceed in the course of human history as events in the plan of the all-wise and all-good God for man. These events are transpiring under the providence of God.

God protects and defends by His providence all things which He has made; "reaching from end to end mightily and ordering all things sweetly."[3] Awareness of this provident care of all Creation by the omnipotent, all-merciful and ever-faithful God will deepen and strengthen our hope. "No one hath hoped in the Lord and hath been confounded. For who hath continued in His commandment and hath been forsaken? Or who hath called upon Him and He despised him?"[4]

When we speak of Christian hope, we mean the virtue infused by God into our soul whereby we confidently expect to attain with His help eternal happiness. By it, we also firmly trust we will be given the means for securing that beatific destiny. And those means include not only the supernatural helps necessary for sal-

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[1] Psalms xxii.
[2] Romans v, 4.
[3] Wisdom viii, 1.
[4] Ecclus. ii, 2.

vation, but also natural helps in the measure in which they aid us to reach our final destiny.

Hope is a dynamic of the will. Hope invigorates and elevates our wills. Hope gives the Christian courage to fear nothing save sin, and to dare everything, even sanctity and martyrdom.

What firmness is given to our hope by the very fact of the Incarnation. In that fact we have evidence supreme of God's merciful concern for us. "For God so loved the world that He gave His only begotten Son that those who believe in Him may not perish but may have life everlasting."[5]

Throughout His life amongst men, Our Lord worked His wonders in behalf of those who trusted in Him. Recall to mind His generous response to the confidence of the centurion whose servant was sick. Remember the paralytic let down through the roof who, at the command of Jesus, took up his bed and walked. The woman of Canaan, though thrice rebuked, beheld in the cure of her daughter the reward of her firm trust. The thief, dying upon the cross, had his hope justified in the words, "This day shalt thou be with Me in paradise."[6]

How can we lack hope when Christ Himself asserts that whatever we shall ask the Heavenly Father in His Name will be granted to us? Each prayer that we utter in the Name and through the intercession of Christ is by implication an act of hope.

In fine, Christ is the rock of our hope.

Christian hope, as a power and faculty, can with the help of God's grace be made strong and vigorous by prayerful recollection of God's presence, His power, His providence, and His promises. He is our constant and unfailing helper. Day and night, each of us is sustained by Him. He has promised to us salvation and the means thereto. He takes the greatest care of the smallest things,—the birds of the air and the lilies of the field. "Are not you of much more value than they?"[7]

As members of this National Conference of Catholic Charities, it is important for us to bear in mind that charity toward God and man rests on hope as also it does on faith. Charity believeth all things. Charity hopeth all things.[8] Where there is no real hope

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[5] John iii, 16.
[6] Luke xxiii, 43.
[7] Matthew vi, 26.
[8] I Corinthians xiii.

in God, there is no real love of God. Where there is no love of God, there is no true love of man.

Faith opens man's eyes to the splendor of God and man. It gives man a vision to live for. Hope endows a man with courage to do and to dare for that vision, ever confident that if he cooperates with divine grace he can live with God for all eternity.

Hope does not guarantee that we in this vale of tears shall be free from suffering, or that evil will be banished from the world. But hope does enable us to enter into the mind and spirit of St. Paul and to say sincerely with him, "I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us." [9]

When the going is hardest, we shall take heart in the counsel of our patron, that great apostle of charity, St. Vincent de Paul, who said, "Even were the entire world to rise up to destroy us, it could do nothing but what is pleasing to God, in Whom we have placed our hope." [10]

Be mindful then, that:

Charity believeth all things.

Charity hopeth all things.

Charity endureth all things.

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[9] Romans viii, 18.

[10] Maynard, *Life and Doctrine,* p. 10.

INTERNATIONAL ASPECTS OF CHILD WELFARE

JAMES J. NORRIS, *European Director, War Relief Services—N. C. W. C.*

WHAT is it that brings a group of us Americans together today to discuss child welfare from the international angle? Do we not have enough unsolved problems right here at home without trying to tackle the problems of the world? In asking ourselves this question, let us ask what we mean by "here at home"—do we mean that our concern stops at the borders of our diocese—or our State—or our country?

And if we accept the thesis that our concern stretches beyond the borders of the United States, then where do we try to draw the line—are we to limit it to Europe, or are we to express interest and concern in what happens to children around the world? Do we draw the line at color in the United States? If we do not draw the color line in our own country, should we draw the line abroad? If then, we are concerned with children, as Catholic Charities workers, we will be interested in the yellow and the black as well as the white. This is an expression of that universalism in our approach to welfare problems which is required of us if we are to be truly "Catholic" in the sense of the word—universal.

There is no question but that it is the mind of the Church that the members of the Mystical Body should be aware of the sufferings of every other member. This charity that is urged on us by the Popes is the same charity which St. Paul described as having no bounds.

Have we as Americans been living up to what is asked of us in looking after our brothers in need in other lands? And since the welfare of children is our topic, let us ask especially if we have fulfilled our obligations in that regard.

A partial answer is to be found in the work of the American Catholic people under the leadership of their Bishops in providing more help to children in need abroad than any other private agency engaged in overseas activity. From the beginning of its relief activity until the present day the welfare of children has been uppermost in the programs of War Relief Services—N. C. W. C. As

country after country was liberated, in cooperation with occupation authorities and indigenous Catholic agencies, special feeding programs were carried out, and for the most part they were on a scale beyond those which an agency in our own country would undertake. Some examples of these activities are the following: In Austria, a supplementary feeding program for 25,000 school children, providing 500 calories daily was carried on for over a year, shortly after the end of the war. This was a cooperative effort of the U. S. Army, the Austrian Government, the Catholic Charities of Austria and the N. C. W. C. In France, through the Daughters of Charity of St. Vincent de Paul, and other religious orders, vast numbers of children were provided a daily supply of vitamins.

The Catholic Charities of Germany was given food for its child-caring homes, its day nurseries and kindergartens. In Italy, the Pontifical Relief Commission, in addition to its work in the orphanages, takes 800,000 children from the slum areas of Naples, and other large cities and gives them up to a month in a summer camp. The extra food for these camps is provided cooperatively by the Italian Government, the Pontifical Relief Commission and the N. C. W. C.

Paralleling these feeding programs have been the distributions of vast quantities of medicines for literally thousands of clinics throughout the world. Korea, Indochina, Formosa, India, Pakistan, the Philippines—there is not a war-torn area, nor an area with refugee children, that has not felt the effects of the generosity of American Catholic charity, and especially our concern for their children.

Today an American ship unloading powdered milk in Spain starts a program of providing lunches to more than one million Spanish children. This latest experience in Spain, which incidentally is the result of discussions with UNICEF many months ago, is one that is bringing together governmental and private agencies in a cooperative effort that was not thought possible a few years ago.

A similar feeding program under N. C. W. C. auspices is shortly starting in Greece—where 500,000 children will be provided with liquid milk every day.

These typical cases of the concern of American Catholics for their brothers overseas are to a limited degree putting into prac-

tice the conclusions that follow if we accept the idea of mankind as one family, with one common Father, God. This thesis was developed by Barbara Ward in a recent magazine article in these terms:

> The idea of mankind as a single family under the Fatherhood of God is so much a foundation of Christian thinking that, like many other fundamental ideas, it is simply taken for granted and not thought about at all. Certainly no one could say that a steady effort is made to ask what the fact of a single humanity means in terms of moral obligation and Christian duty.

If we ask what this fact of a single family means we get the answer that in the past there was a vast gap between the idea of unity and the physical divisions of the world. Today that gap has been closed to the point where there is physical interdependence among men and nations. United States policy determines what coffee production shall be in Brazil; it controls the number of watch movements which shall be made in Switzerland, and it affects the growth of rubber trees in Malaya.

We are accustomed to use the term "underdeveloped areas" without analyzing why it is that the white man of the west is prosperous in the "developed" areas. For 500 years the white have been methodically taking over the areas rich in resources, in the temperate climates. The original native has been pushed out of what was his birthright. Gradually, the nations of the Atlantic community have come to control the sections of the earth with the greatest portion of the world's resources. Is it not inevitable, then, that those with the resources get richer, and those without resources get poorer?

And does it not follow that since those who have the greatest share of these resources are Christians, they have an obligation to help the "have nots"? Should not these obligations in both justice and charity force us to reevaluate our attitudes toward our black and yellow brothers in Africa and Asia?

In our century men have begun to move around the globe as formerly they did in the narrow borders of their own state or nation. But, to a great extent, there has not grown alongside physical interdependence a sense of moral interdependence.

The Holy See constantly stresses this moral interdependence.

It promotes the cooperation of all Her children in international groupings. One of the most important of the recent movements to promote this has been the establishment of the International Conference of Catholic Charities. Africa, Asia, North America, Japan, Europe and South America are grouped together in an exchange of views and a cooperative effort to help one another. Two months ago I sat at a meeting in Europe at which the common concern of Catholic Charities representatives from around the world was the plight of refugees in Indochina. Dutch, French, Germans, Italians, Americans, and others, not unmindful of their own problems, nevertheless joined together to study how to increase aid to Vietnamese fleeing the Communists.

This, then, is the practical application of the recognition of the family of mankind.

And it brings with it a strengthening of the position of voluntary effort. Governments more and more recognize the importance of the private agency. In the past nine years we have seen the growth and strengthening of Catholic voluntary agencies in many lands. In many places, the programs for children, I have described, are helped and encouraged by governments, and they accept the voluntary agency as the basic contact in executing them. UNICEF makes use of private agencies in a number of countries.

The problem of thousands of children uprooted and displaced by the war, was to a great extent solved by our private agencies. Polish children who were deported to Siberia, only later to be scattered in Africa, Asia, Europe and Mexico, were given new homes in Canada and the United States through the cooperation of private agencies in those countries. United States emergency legislation has been providing opportunities for overseas orphans to be placed in good homes here. But, in discussing the resettlement of children, we must take a long hard look at problems which we have up to the present, not even been willing to recognize, such as the thousands of illegitimate Negro children in Germany, and the children of unmarried Japanese mothers. The G.I. fathers have disappeared, leaving social problems that will last for years. A Negro in Germany will always carry the stigma of illegitimacy. Do we have any obligation to try to find a home for these children where they may grow up without that social stigma?

Are the Arab children, half starved in a refugee camp in Rawal-

pindi, or the Muslim child suffering from TB in Karachi, or the roofless Vietnamese children going to prick our conscience? The answer is that they should, because Our Lord made it clear that Heaven is for those who feed the hungry, or even give a drink of cold water in His name.

The challenge to us, is: Are we going to shed our prejudices and carry out in our work that which we are constantly preaching?

From our limited contact with some of the splendid Catholic agencies working in overseas lands, we are learning things. Too often we approach every problem with the fixed idea that we have all the answers. We are prompt enough to say that conditions in Belleville, Ill., are different from those in New York, so they need a different approach. But we seldom take this attitude when discussing a problem such as child care in Italy. This is not to say that we should minimize the importance of American influence. The saga of charity written by our Catholic people has been an inspiration to Catholics around the globe. But we must not feel that because we give a pair of shoes or some powdered milk, that we can dictate how the recipient must vote.

The real challenge to us is, as Barbara Ward puts it, does the American Samaritan demand that the man in the ditch be American, and the British Samaritan demand that the man in the ditch be British? Do we not, many of us, take the passport as the first criterion for our assistance? Are we prepared to acknowledge that every child in need, wherever located, whatever his color, is an heir of Redemption with a claim to a share of our knowledge, our wealth and our charity?

PART II

CONFERENCE ORGANIZATION

BUSINESS SESSIONS

First Session, Tuesday, November 9, 4:30 P. M.

Chairman: Joseph P. Glaser, Detroit, Mich., *President, National Conference of Catholic Charities*

REPORT TO MEMBERSHIP

Rev. John J. Lennon, *Assistant Secretary, National Conference of Catholic Charities, Washington, D. C.*

THE following is a report of the activities of the National Conference of Catholic Charities during the past year.

The Aging

The studies of the aging which have been conducted in parishes in Cleveland and St. Louis have been most revealing. The broad objectives in making these studies were to explore the needs of the aging persons in these parishes, to share the information secured from the aging themselves with as wide an audience as possible, and to stimulate greater interest on the part of priests, Religious and lay persons in the needs of the aging as described in the studies. It is felt that this type of study of the aging in the parish is necessary in order to give us a balanced view of their needs.

During the past year the Secretary has served as a consultant to the Archdiocese of St. Louis in its study of institutions for the aging. This study also included the care of the chronically ill in hospitals and the extent to which the general hospitals are caring for the aging.

The Assistant Secretary has been making a study of Catholic institutions for the aging in the United States; he has also visited institutions under Jewish and Protestant auspices and has talked

with leaders in various cities. It has been our hope that on the basis of these studies we would be able to build up a center of information in regard to Catholic facilities and also a file on the best experience developed by all agencies in regard to the care of the aging in the United States.

The Assistant Secretary also represented the Conference at the Seventh Annual Meeting on the Aging at the University of Michigan.

The Pastor and Neighborhood Conservation

For the past four years the Conference has been sponsoring sessions on the Pastor and the Conservation of his Parish as part of the program of the Annual Meeting. We believe that these sessions have done something toward stimulating the interest of our priests and laity in parish organizations designed to conserve their neighborhoods. In Chicago, for example, a team of priests has been set up which makes itself available to the pastors of the Archdiocese in planning parish conservation programs. We do not believe that we have as yet tapped the potential of our Catholic people in this type of organization.

The Lay Apostolate

The Conference has for the past several years been emphasizing the importance of participation on the part of all our people in the work of Christian charity. We have been thinking in terms of organization of Christian neighborhoods which would bring together all groups in this work of charity and open many avenues for a new apostolate of service.

With this in mind, the Secretary has worked intensively with many St. Vincent de Paul Conferences in various cities. Also, efforts have been made to give impetus to the Christian Family Movement. Some of the representatives of this Movement are participating in one of the sessions here in Pittsburgh.

The Assistant Secretary has worked with the National Council of Catholic Women in furthering this objective. He is to attend the convention of the N. C. C. W. in Boston in order to promote greater cooperation between the National Council of Catholic Women and the National Conference of Catholic Charities. Close ties have also been maintained by the Secretary with the Catholic

Daughters of America, with particular reference to their activities for the aging.

Developments in Social Security

Many important changes in our Social Security program were made by the Amendments of 1954. Coverage was extended to approximately 10,000,000 additional persons. Benefit levels were increased. The Retirement Test was liberalized and the benefit rights of disabled persons were protected. Clergymen and those members of religious orders who have not taken a vow of poverty may now, at their own election, be covered by Social Security under the same terms as self-employed persons.

The Secretary participated in the debates on Social Security.

International Activities

The Secretary has participated actively in the meetings of the International Conference of Catholic Charities which has a consultative status before the UN. He attended the International Catholic Migration Congress which was held in Holland. Two other representatives of the Conference participated actively in the meetings of various committees of the UN held in New York. The Secretary also attended the International Conference of Social Work at Toronto.

Close cooperation has been maintained with the National Catholic Welfare Conference, War Relief Services and also with the Catholic Committee for Refugees, particularly in regard to the adoption of war-orphan children. The Conference has been particularly interested in the work of the UN in relation to the standards and procedures for international adoption. Some problems are still confronting the Conference in relation to the placement of Irish children for adoption in the United States.

The Secretary has been continuing his efforts to stimulate a truly Christian attitude toward the immigrant and has worked closely with various organizations in relation to this. The Secretary will make his own detailed report on international activities.

Cooperation With Other National Organizations

The Conference has worked cooperatively with the various committees of the National Social Welfare Assembly. It has also

been represented at meetings of the National Health and Welfare Retirement Association, the CIO-Community Services Committee, the United Community Defense Services, the National Probation and Parole Association, the National Catholic Rural Life Conference and innumerable meetings at all levels with Protestant and Jewish representatives. The Conference has also worked with the various departments of the National Catholic Welfare Conference, particularly the Legal Department.

Training Our Future Leaders

The Conference has continued to work cooperatively with the National Catholic School of Social Service at the Catholic University. A course on the Mission of Catholic Charities has been conducted by the Secretary and the Assistant Secretary.

Conference of Religious

One of the most important activities within the framework of the Conference is the program carried on by the Conference of Religious. The leadership that has been given Catholic social welfare by the Conference of Religious has been truly inspiring. The Sisters will make their own report on the activities of their Conference during the past year.

Publications

The Conference has three new publications; *The Housemother —A Member of the Institutional Team*, by Sister Mary Charles, R.S.M., *The Catholic Maternity Home*, the Report of the Maternity Home Committee of the Conference of Religious, and *A Study of the Aging in a Cleveland Parish*. The Conference has continued to publish the *Proceedings* of its Annual Meeting, the *Catholic Charities Review* and the *Directory of Diocesan Agencies of Catholic Charities in the United States and Canada*. The Conference is also responsible for the publication of the *Information Bulletin for Institutions* which is published after each quarterly meeting of the Standing Committee of the Conference of Religious.

Meetings and Institutes

Quarterly meetings have been sponsored by the Conference of Religious. In connection with these meetings and, of course, with

the Annual Meeting, institutes have been held at which a large number of the lay people engaged in social work have participated. A total of 15 institutes or workshops were conducted during the past year.

The Conference As An Information Center

The Conference office has developed into a center of information in regard to Catholic Charities. Inquiries come daily from many sources including private and Government organizations, students, teachers and individuals who are seeking specific information in regard to some phase of Catholic Charities. Frequently, too, we receive inquiries in regard to social welfare in foreign countries and we are called upon to answer inquiries from other countries in regard to social welfare in the United States.

Conclusion

This report has sought to put before the membership some of the thinking that permeates the work of the National Conference through its various constituent elements, religious and lay, and to indicate at least some of the major activities in which this thinking has found concrete expression during the past year. In closing, I think it important for each one of us to rededicate himself in an effort to realize the heartfelt desire of our Holy Father, who has asked for the promotion of Christian charity in this Marian Year.

SOME OBSERVATIONS ON OUR INTERNATIONAL ACTIVITIES

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

I WOULD like to make only a few personal observations. During the time that I have been associated with the International Conference of Catholic Charities, since its establishment by our Holy Father three years ago, my point of view in regard to Catholic Charities has changed materially. I have come to see Catholic Charities in an entirely different light. I have come to see its universalism as something that joins us all together in every country on the basis of equality. My notions of equality

have also changed. I think the day of the colored people—the new rulers of this world of ours—is here. The time may not be far off when the "European" will have to be satisfied in the role of a technical adviser to the colored man in many sections of the world. I think there is a question as to whether or not we can sell ourselves to the colored man. I know that this is a revolutionary concept. At times, if we face realities, the outlook is very bleak. A new universalism is looming up before us. And it is going to take some time for us in the United States to gather its full impact. That is one thing that I have learned.

Another thing that I have learned, and try to pass it on to you, is that we are not so advanced as we thought we were. After World War I we thought we were the great teachers of the world. No one else knew so much about anything. We came forth with a new Messianic complex. We were going to transfer all our institutionalism to the new world, to the world of the colored man; we were going to impose our pattern on him. But we have finally learned, slowly if you will, that other people know something also, about themselves and about their own worlds. And we have learned that some of them are much more mature than we are. They are an older people than we. They know much more about the sciences and about philosophy. They are better educated than we are. They are not merely specialists. We are the great specialists. Now we have come to see the specialist's role in a new light, and to realize the limitations of the specialist in this great, complex, modern world of ours. We have learned how much people, even in the less developed countries, can do to help themselves. This has an important lesson for us in dealing with the disorganized neighborhoods in our own cities. We see what simple people, working on a simple neighborhood basis, can do to help themselves. We are going to try to bring these lessons to you more fully in the *Catholic Charities Review*. We are going to try to interpret for you more and more the point of view of other countries in the world, and this will help us in an understanding of our own problems. We still have a long way to go in understanding these problems.

REPORT OF THE CONFERENCE OF RELIGIOUS—1954

Sister M. Albert, S.S.J., *Miami, Fla., Chairman, Conference of Religious*

IN accordance with the direction and inspiration of our Holy Father regarding the observance of the Marian Year, the Conference of Religious adopted the keynote of charity as a central theme in all its programs during 1954. Ways and means have been sought to promote a new spirit of charity in human relationships with our co-workers, with the children and adults we serve, and with all others in the larger community, local and world-wide.

Around this special Marian Year theme the quarterly meetings of the Standing Committee were planned. Religious in the host cities of Buffalo, Cincinnati, Trenton, and Hartford joined with the members of the Committee, and many visitors from neighboring dioceses, in full-day institutes devoted to fostering a new spirit of charity in the field of social service. These institutes proved a helpful means for the interchange of ideas and experience; we feel the Religious who participated gained new skills in working together. In the sessions at Buffalo representatives of another country, Canada, joined in all discussions. It is hoped that this is but the beginning of future contacts.

Instead of initiating any new research projects this past year, we have endeavored to bring to completion some studies already commenced. It is with genuine pride that we announce the publication of Sister Mary Charles' eagerly awaited study, *The Housemother—A Member of the Institutional Team.* This book represents extensive research on the part of Sister Mary Charles and the opinions of many in the Conference of Religious who have conferred on the role of the housemother.

The Study of the Aging in a Cleveland Parish, compiled by Sister Mary Theresa, and *The Catholic Maternity Home,* which is the report of a special Committee of the Conference of Religious, are both off the press and available for distribution. These research projects were made possible through the cooperative effort of many in our membership who gave of their time and experience, as well as those who actively assisted in the survey in Cleveland,

also those who filled out and returned the questionnaires sent to maternity homes. Both are sources of valuable information about subjects that are relatively unknown.

From the subject matter developed in our various regional meetings, the Standing Committee has been able to prepare material for four of the workshops featured on the present program of the National Conference of Catholic Charities. The topic chosen for our General Meeting, "The Apostolate of the Religious in the Community," is in keeping with the Holy Father's wishes that Religious move out to meet the needs of others. It is noted with encouragement that this trend is being emphasized among those who are engaged in meeting the needs of the aging; the home for the aging in some localities has become a center to which all elderly people in the neighborhood can come for activities.

To carry out a broader apostolate and infuse a new spirit of charity into our undertakings, we must encourage youth to play an active role, by offering young persons opportunities to assist in more fruitful forms of personal service. A Pilgrim Madonna, commemorative of the Marian Year, has been secured by the Conference of Religious to stimulate this new spirit of charity in youth. On the base of the statue of Our Lady of Charity, it is inscribed that her pilgrimage of prayer and service is undertaken to promote among American Catholic students zeal for personal service to those in need. The Pilgrim Madonna will commence her journeying after this annual meeting.

The Conference of Religious has looked for inspiration during this past year to the leadership of our Secretary, Rt. Rev. Msgr. John O'Grady. His great faith, far-sightedness, and continuing encouragement are preeminently responsible for the vigor and usefulness of our organization. To those who have served on the Standing Committee and to the Communities whose generosity allowed them to participate, the Conference of Religious is very grateful. But it is not alone to those who are active on committees that this Conference may look to further its goals. The cooperative interest of every individual member and institution engaged in some form of social service will increase our strength of purpose. We may mark the Marian Year through our prayers, our sacrifices, but most of all through a new spirit of charity in our services.

REPORT OF THE TREASURER

THE following report was read by Mr. Harry J. Kirk, Treasurer of the Conference.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
For the Period January 1, 1954, to October 31, 1954, inclusive

RECEIPTS

Memberships	$37,897.00
Agency Contributions	26,675.95
Conference Registration Fees	936.00
Workshop Fees	1,550.15
Sale of Publications	1,406.61
Miscellaneous Receipts and Contributions	3,500.67
Total Receipts	$71,966.38

DISBURSEMENTS

Salaries	$25,500.01	
Retirement	1,218.65	
Books and Subscriptions	452.11	
Conference Expense	1,025.68	
Contributions	6,937.58	
Mimeographing	3,614.05	
Office Equipment and Supplies	864.91	
Printing	5,359.52	
Rebate	3,211.00	
Postage	1,071.49	
Rent	3,860.00	
Telephone and Telegraph	1,265.32	
Travel	6,719.31	
Miscellaneous Expense	174.31	
Total Disbursements		$61,273.94
Excess of Receipts over Disbursements		$10,692.44
Add: Balance Capital Account, January 1, 1954		26,340.19
Balance—Capital Account, October 31, 1954		$37,032.63

Respectfully submitted,

HARRY J. KIRK, *Treasurer.*

The Report of the Treasurer was unanimously approved as read.

REPORT OF COMMITTEE ON NOMINATIONS

THE report of the Committee on Nominations was presented by Rt. Rev. Msgr. John R. Mulroy, *Chairman*. The report was unanimously adopted as read.

NEW OFFICERS FOR 1955

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Most Reverend William A. Scully, D.D., Albany, N. Y.

President

George E. Heneghan, K.S.G., St. Louis, Mo.

First Vice President

Rt. Rev. Msgr. Floyd F. Fischer, Omaha, Nebr.

Vice Presidents

Rev. Louis-Philippe Latulippe, Montreal, Canada
Sister Mary Albert, S.S.J., Miami, Fla.
Rev. Joseph P. Springob, Milwaukee, Wis.
T. Rabor Taylor, Denver, Colo.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Assistant Secretary

Rev. John J. Lennon, Washington, D. C.

Treasurer

Harry J. Kirk, Washington, D. C.

New Members of Board of Directors
(Each to serve three years)

James B. Carey, Washington, D. C. (reelected)
Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Ill. (reelected)
Joseph P. Glaser, Detroit, Mich.
Frances M. Maher, Kane, Pa. (reelected)
Matthew Woll, New York, N. Y. (reelected)
Ralph W. Whelan, New York, N. Y., was elected for a two-

year period to fill the unexpired term of Mr. Heneghan, the newly-elected President.

Respectfully submitted

Rt. Rev. Msgr. John R. Mulroy, Denver, Colo., *Chairman*
Mary M. Hynes, Youngstown, Ohio
James J. Impastato, K.S.G., New Orleans, La.
Sister Victoria Francis, Maryknoll, N. Y.
Richard M. Kelley, Cleveland, Ohio
Ruth M. Michel, Dubuque, Iowa
Rev. Joseph B. Winter, St. Louis, Mo.

PROPOSAL REGARDING THE CREATION OF THE OFFICE OF PRESIDENT-ELECT

IN PRESENTING for consideration a recommendation made by the Committee on Nominations at the Annual Business Session of the Conference in St. Louis in 1953, the Chairman read the following "Notice to Conference Members" which was published in the September 1954 issue of the *Catholic Charities Review*.

> At the Annual Business Session of the Conference in St. Louis last October, the Nominating Committee recommended that the necessary steps be taken to amend the Constitution and By-Laws of the National Conference of Catholic Charities so as to provide for the inclusion in Officers of the Conference, the office of President-Elect. This recommendation of the Nominating Committee was by resolution, unanimously approved. While the Secretary of the Conference did not accept the point of view of the Nominating Committee he agreed to accept the recommendation as notification of intention to present such an amendment to the Conference at the Business Session in 1954 and to publish the proposed amendment in the *Catholic Charities Review*, to meet the requirements for amending the Constitution and By-Laws.
>
> Neither the Nominating Committee nor those who participated in the discussion presented a specific amendment. What the recommendation amounts to is that for the first year after the amendment became effective, the Conference would elect a President and a President-Elect, and for each succeeding year, the Conference would elect a President-Elect, who would automatically succeed to the Presidency. When the Constitution was revised in 1949, provision was made for the office of First Vice President. With respect to this office, Article II, Section 3 of the By-Laws reads:

"In the event of the death of the President or his inability for any other reason to carry out his duties, the First Vice President shall discharge the regular duties of the President."

Presumably creating the office of a President-Elect would change the status of the office of First Vice President. In fact, it would eliminate the necessity for such an office.

As the Secretary pointed out during the course of discussion of the recommendation of the Nominating Committee, the amendment, if adopted, would mean that no President could continue in office for more than one year. This is a very important change. We have had some Presidents who have been elected for more than one year, and this has served a useful purpose in the work of the Conference.

Article IV of the Constitution—Officers and Organization, Section 1—reads as follows:

"The officers of the Conference shall be a President, five Vice Presidents—one of whom shall be designated as First Vice President, a Secretary, and a Treasurer. All of the officers shall be elected annually by the members of the Conference at its regular business meeting. They shall assume office immediately after the close of the public sessions of the Conference."

A constitutional amendment that would be in harmony with the recommendation of the Nominating Committee, would embody the following language:

"Article IV—Officers and Organization, Section 1—

"The officers of the Conference shall be a President, a President-Elect, five Vice Presidents, a Secretary and a Treasurer. At the annual business meeting in 1955 the Conference shall elect all these officers. Thereafter there shall be elected annually by the members of the Conference at its regular business meeting, a President-Elect, five Vice Presidents, a Secretary, and a Treasurer. The President-Elect shall automatically succeed to the office of President. Officers shall assume office immediately after the close of the public sessions of the Conference."

Article II, Section 3 of the By-Laws, would be amended to read as follows:

"In the event of the death of the President or his inability for any other reason to carry out his duties, the President-Elect shall discharge the regular duties of the President."

On the basis of discussion with other officers of the Conference, the Secretary will recommend at the business session in Pittsburgh that this matter be referred to a committee for study and recommendation. This Committee should be instructed to canvass the entire membership of the Conference

with respect to the proposed Amendment. The Committee should be authorized to get out a statement to the membership with arguments for and against the proposed amendment.

On motion made by Mr. Edmond J. Butler and seconded by Mr. James J. Impastato, the Conference voted unanimous approval of the recommendation of the Secretary. The Chairman stated that it would be the repsonsibility of the new President to appoint the Committee to carry out the recommendation.

Mr. Glaser introduced Mr. Heneghan, the newly elected President of the Conference, and turned the chair over to him. Following brief remarks by Mr. Heneghan, the meeting adjourned.

SECOND SESSION

Thursday, November 11, 4:30 P. M.

Chairman: GEORGE E. HENEGHAN, K.S.G., *St. Louis, Mo., Newly Elected President, National Conference of Catholic Charities*

REPORT OF COMMITTEE ON RESOLUTIONS

THE Report of the Committee on Resolutions was presented by Frederick E. Lenhard, Chairman.

We, the delegates to the Fortieth National Conference of Catholic Charities, assembled in Pittsburgh, Pa., under the patronage of His Excellency, Most Rev. John F. Dearden, D.D., Bishop of Pittsburgh, express our gratitude in the following resolutions:

To His Holiness Pope Pius XII, for his paternal interest demonstrated in his Apostolic blessing and his zealous dedication of our works of charity to the Mother of Mercy in this Marian Year of 1954.

To Msgr. Ferdinando Baldelli, President, International Conference of Catholic Charities, for his reemphasis of the doctrine of the Mystical Body of Christ as the effective guide for all who practice Christian charity.

To His Excellency, Most Rev. John F. Dearden, D.D., Bishop of Pittsburgh, for his courtesy as host and his gracious participation in our deliberations.

To Their Excellencies, Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, Most Rev. Coleman F. Carroll, Auxiliary Bishop of Pittsburgh, Most Rev. William A. Scully, Bishop of Albany and our Episcopal Adviser, Rev. L. Abel Caillouet, Auxiliary Bishop of New Orleans, Most Rev. Bryan J. McEntegart, Rector, Catholic University of America, for their participation, assistance, guidance and leadership.

To Joseph P. Glaser who has supplied exemplary lay leadership through two terms as President of the National Conference of Catholic Charities.

To Very Rev. Msgr. Joseph G. Findlan and Rev. Paul Bassompierre whose efforts resulted in an extensive local contribution.

To the several Conference Committees and their respective Chairmen who worked diligently in preparing material for this meeting.

To all members of the National Conference of Catholic Charities who participated actively in developing fruitful discussion, and encouraging the continuation of the Church's works of charity.

To the City of Pittsburgh, the Convention Bureau and the Hotel William Penn for their hospitality.

To the press, radio and television services, for their cooperation.

To our faithful staff, Rt. Rev. Msgr. John O'Grady, Rev. John J. Lennon, Miss Beatrice Faivre, Miss Jane Gallagher and Miss Elizabeth Campbell, for outstanding services rendered to this Conference.

Whereas the experience of the Conference in integrating the participation of its constituent groups has proved stimulating because of the effective interchange of ideas; and whereas there has been substantial expression of the desire to continue this development;

Be it resolved that all members of the Conference exert especial effort toward strengthening this successful teamwork process.

The Committee on Resolutions recommends to the Board that it maintain continuity of membership on all committees by retaining one third of the committee membership for the ensuing year.

Respectfully submitted,

Frederick E. Lenhard, Grand Rapids, Mich., *Chairman.*
Sister M. Aloysius, O. Carm., New York
Florence Mason, Cleveland, Ohio
George A. Zak, Chicago, Ill.
Magnus A. Pauley, Pittsburgh, Pa.

REPORT OF COMMITTEE ON TIME AND PLACE

THE Report of the Committee on Time and Place was read by Mr. J. P. Glaser.

It is the recommendation of the Committee on Time and Place that the Conference accept the invitation of His Excellency, Most Rev. Allen J. Babcock, Bishop of Grand Rapids, to hold its Annual Meeting in 1955 in the City of Grand Rapids, from November 6 to 11.

Respectfully submitted,

Louis J. Getz, Detroit, Mich., *Chairman*
Very Rev. Msgr. William L. Wozniak, Buffalo, N. Y.

Sister Mary Rufine, S.N.D., Cincinnati, Ohio
Florence M. Murray, Washington, D. C.

The Report of the Committee on Time and Place was unanimously approved.

The Secretary then presented the invitation of His Excellency, Most Rev. John A. Burke, D.D., Bishop of Buffalo, to hold the Annual Meeting of the Conference and of the Society of St. Vincent de Paul, in 1956, in the City of Buffalo, from October 25 to 31.

The Conference voted unanimously to accept the invitation of His Excellency, Bishop Burke, to hold the Annual Meeting in 1956 in the City of Buffalo.

The Conference by resolution requested the Secretary to send an appropriate message of congratulations, to His Excellency, Bishop Scully, on his appointment as Bishop of Albany.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

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* Appointed to serve the unexpired term of Father Springob who was elected Chairman.

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